The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor* E. H. HAMES, *Business Manager*

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A PLEA FOR THE FOURTH LIBERTY LOAN

Our Sons Are Fighting—Let Our Dollars Fight Also

Written exclusively for The American Missionary

WHILE American soldiers in the battle line are undergoing untold hardships and facing danger and death bravely without a murmur, those of us left at home are being asked only to perform a task slight in comparison. All we have to do is to lend our dollars to the government.

The boys in olive drab have offered themselves gladly, and we have sent them to the front with our blessing, however our hearts were torn. If we were capable of giving them to the service of the country we love, can we be incapable of lending our money to it to feed and clothe them, to arm them for their righteous fight for democracy and American freedom, to nurse them when ill, to restore them to health when wounded?

These are our sons. We have seen them grow up, fine, clean youngsters, playing fair and working hard, assuming their share in community activities with a spirit and ability which made us proud of them. We know them through and through, and we know they are a credit to their land.

We must share the burden which they are bearing so gallantly. They must not be left to fight unaided. They need our help; the government whose service they have entered needs it.

The Fourth Liberty Loan is at hand. This is our opportunity to help them and to serve our country. Our dollars will help to end the war in victory just as surely as their bullets. Both must be spent unsparingly if the enemy is to be crushed and America be free to live in accordance with her principles and ideals.

This is a high and noble cause our country has espoused—as holy a war as the Crusades to redeem the Sepulchre from the grasp of the infidel. It demands our utmost devotion, all the sacrifice of which we are capable. We have offered our dearest possession—our sons. Let us complete the offering by lending the government the money it requires to carry on its war program. Let us buy Liberty Bonds of the Fourth Loan to the full extent of our ability.

Let us make of that act a token that we have dedicated our fullest resources to the freeing of mankind from the tyranny of an autocracy which is fouler than sin and worse than death.

—*Frederick W. Crone.*

THE PASTORS' SECTION

THE WHY OF THE EVERY MEMBER DRIVE

By Hubert C. Herring, D. D.

READERS of THE AMERICAN MISSIONARY know from last month's issue the general plan of the Every Member Drive. They may very easily have failed to note the vitally important nature of the ends it seeks to attain. It is not too much to say that the future of our work for a quarter of a century ahead hangs upon the way in which we meet the issues involved in the Drive. Briefly they are such as these:

1. Shall we fit ourselves as one of the denominations of the Church of Christ in America to take the leadership which is demanded of us in world affairs? Questions of profoundest gravity must be answered by the Christian thought and conscience, not only in bringing the war to a victorious close, but in meeting the searching demands which peace will make. If anyone supposes that mere good intentions will enable our country to discharge its full duty, he has read history to little purpose. There is need of prolonged and prayerful study by every citizen of the issues which confront us. How can we possibly expect such study if the Church does not set the example? If she simply drifts along, content with careless, shallow views, she will forfeit her power to serve the nation and the world in this crucial hour.

It is for this reason that the Every Member Drive sets in the forefront the forming of discussion clubs in every church to take up the theme—"The Church, the War, and the Days Beyond." Ample aids have been prepared, and the possibility lies right within our reach of giving new impulse and breadth to the thought of our people upon the huge issues of the day. But effort—tireless, enthusiastic, intelligent effort—will be needed to bring this about. Pastors, teachers, leaders must put their strength into it. We ought to have not less than 5,000 clubs meeting throughout the fall, steadily facing and trying to solve the problems which left unsolved spell ruin for the hopes of mankind. Let us be up and at it. No matter what the situation in a given church, something can be done. Here it will be a club of men; there a club of women; in another place a club of men and women together. Sometimes it will be a church club; sometimes a community club. The form does not matter. But as we love our country and the world-kingdom of Christ, let us not fail to attain the thing—thought and prayer and the taking of counsel together.

2. It will be a strange thing and a disheartening thing if these war experiences do not bring us a new spirit of devotion. We are unstintedly giving our time, our money, our sons at the Nation's call. Shall we fall back when it is all over into our wonted narrowness and withhold time, money, and sons from Him Who has a vastly better right to them than the Nation? God forbid! But if we are not thus to fall back, we must use the passing hours for freshly impressing upon our own hearts and the hearts of others the meaning of Christian stewardship, which is another name for trusteeship. It is no new doctrine which is thus set in vivid relief. We have long known that all we have and are must be counted a trust. The New Testament is full of this truth. It has echoed down across the cen-

turies. But, alas, it has never gripped the majority of Christian people. "My" and "mine" have been much on their lips and evident in their acts. Now comes the fierce test of a world war to shake us out of the delusion that anything we have is our own. Surely we shall not, cannot, fail to translate this message into the terms of Christian duty and daily life. May God help all our pastors and all our people to take a new hold this fall on the meaning of stewardship. The Every Member Drive suggests certain lines of action. But here again, the form is not important. It is the thing that counts.

3. The Congregational churches of America represent large interests. Church properties and funds aggregate considerably more than $100,000,000. The annual running expense bill amounts to more than $11,000,000. It is incumbent upon the Congregationalists of America to make full use of this large investment, behind which is the still larger asset of personal life which awaits guidance and spiritual inspiration for service to God and man.

No one can overestimate the value of the returns upon this investment. One thing is sure, however, that they are not nearly so large as they might be were this investment even modestly increased. The addition of $1,000,000 annually to the running expenses of this plant would without doubt increase its effectiveness by twenty-five per cent. Fully one-half of the 6000 Congregational churches in America are seriously crippled by inadequate receipts, which spells small salaries, discouraged pastors and inadequate church programs. This means that many pastors are quitting their tasks under compulsion and that many churches are standing still or going backward in consequence.

Just one thing occasions the handicap referred to, namely, the fact that fully one-half of our members are giving practically nothing to the Church, and that of those who are giving, practically one-half contribute very little. Coupling this with the fact that wherever a thoroughgoing Every Member Canvass is conducted, the receipts of the Church for its own work as well as for benevolences leaps forward, we have a fundamental reason for organizing and promoting the Every Member Drive. Let it be effectively carried out and we shall see our churches leaping forward into strength, pastors enheartened, programs enlarged, membership increased and augmented effectiveness all along the line.

4. Congregationalists are responsible for the maintenance of missionary organizations which expend for all purposes $3,500,000 a year, and have in their service over 3,500 persons. Thus far the income of these organizations has not fallen off in any considerable degree. But it is impossible to doubt that peril lies ahead. As the pinch of war burdens and war losses increases, there is every reason to fear that our mission interests will be crippled. We must not wait until that day to protect them. Now is the time to build a solid barrier of defence. Fortunately the experience of recent years has taught us how to do it. Wherever a church has made thorough use of the Every Member Canvass it has found itself supporting missions with new vigor. If all churches will do this, the problem is solved. There will be no need of deficits, no break in the steady forward movement of our world work. With every member doing his part every year, in a systematic way, the difficulties vanish. At the same time, the problem of local church finance can be solved. Instead of dragging along with a meager income and a general feeling of despair, the church budget can be put on a sound basis along with the missionary budget.

These are the main "whys" of the Every Member Drive. Let us all enlist and push it to a victorious conclusion.

HOME MISSION WEEK AND HOW TO OBSERVE IT

By Rev. William S. Beard

IF ever there was a psychological moment for the observance of Home Mission Week, surely this is it. True enough it is that other years have not been lacking in this direction. Not for a long time could it be truthfully said that the Americanization problem is a novel one. But this year, when every citizen of the United States is being urged to do his utmost to help in this righteous war; when it is more necessary than ever that we strive to secure here at home conditions which shall make the sacrifices of the men who have gone overseas worth while; when we are being constantly and unmistakably called to a share in the moral leadership of the world—now, if ever, and more than ever, is it essential that this democracy of ours shall be able to give to the sublime task of making the ideals of the war permanent, lives informed and capable.

For such a time as this has the Home Missions Council come to the Kingdom with its plans for Home Mission Week. The dates are as usual in the month of November, and are from the seventeenth to the twenty-fourth inclusive. Both the general theme and the slogan strike at the very heart of the whole matter, for the former is "Christian Americanization, Our National Ideals and Missions;" the latter, "Christian America, the Lasting Liberty Bond." We insist that this is the heart of the matter, because there is no really vital address to, or lasting solution of, the problem of Americanization which is not grounded in Christianity.

Thanks to the able leadership of Rev. Alfred Williams Anthony, D. D., Executive Secretary of The Home Missions Council, and the Council of Women for Home Missions, the program is not only timely in its theme, but rich in the abundance of the helps offered to those who wish to make the year epochal.

The following material is offered:

A Bulletin for Pastors. This will contain an interpretation of the present national conditions as related to the church and the pastor and the peculiar needs of the day for winning the foreign-born citizen to a full realization of the spirit and meaning of a Christian democracy. There will also be fresh, illustrative accounts in concrete terms of the unassimilated alien, the methods of winning him to an understanding and appreciation of American standards, and of gratifying results already achieved. Eminent preachers of different denominations will contribute sermon outlines and prayer-meeting hints appropriate to the proper observance of the Week.

Sunday School Program and Stories. A very attractive program for a Sunday School exercise, entitled "They Come Bringing Gifts," has been prepared by Miss Miriam L. Woodberry, accompanied by a separate leaflet of nine fascinating stories of the children from other lands.

Poster showing the immigrant and his American home. In the border, small vignettes show the influences affecting the foreigner, and the activities in which he is engaged. Accompanying this poster are programs and topics appropriate to the meetings of Young People's Societies.

A Pamphlet will be furnished particularly for the Women's Societies. It will include a definite program for Women's Missionary Societies, a program for the Interdenominational Day of Prayer, which comes in this Week, a program for Young Women's or Young College Women's Societies, a series of suggested plans for other programs and events during Americanization Week, a series of suggestions for definite practical services in Americanization work, and a list of literature on Americanization.

Owing to the fact that neither the Home Missions Council nor the Council of Women for Home Missions have facilities for filling individual orders, each of the Congregational Homeland Societies will furnish free samples of this literature and fill orders at the following prices, the figures quoted being only enough more than the prices named by the Council to

cover the cost of mailing: Bulletin for Pastors, 10 cents a copy; Sunday School Program, 75 cents a hundred; Storiettes, 5 cents each, 50 cents a hundred; Poster, 10 cents each; Program for Women's Societies, 5 cents each.

Unfortunately, the time of this celebration will find Congregationalism rather preoccupied. The Every Member Canvass Drive will be approaching its last lap, and the Sunday Schools which are working under the Tercentenary Chart Plan will have their interests pledged to the American Board. But the call to this observance is so challenging and the material so thoroughly abundant and worth while, that we anticipate a celebration that shall secure a genuine consideration of the theme and practical action resulting therefrom.

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BUT WHERE ARE THE NINE?

By Miles B. Fisher, D. D.

REALLY it isn't so bad as one to nine, but only one to four. Perhaps we should say so good as one to four. That's the ratio of church schools that use the Tercentenary Chart, and when we stop to think that this was a novelty only two years ago, it is a matter for congratulation that 1160 schools should be using it. It is really a tribute to our open-mindedness and initiative.

An attractive chart in four colors hangs upon the wall. The illustration is a Pilgrim scene of Plymouth Colony. One column lists the months of the year; next, parallel, is a column of initials which we understand represents our Boards, showing what months are appointed to the respective Societies. Each month the Hero Tales are sent out, capturing the interest of the pupils by graphic stories snatched from the work of the Society whose month it is. For the last four months of the year only one leaflet is sent out by the Foreign Boards, containing six rather longer stories for use on alternate Sundays till about the middle of December. The chart has a final column of circles, each one to be covered by a colored seal, the color depending upon whether the school has attained for the month the mark of a Beginning, a Progressive, a Standard, an Advanced, or an Honor School. These five grades denote educational efforts as well as financial attainments. And the educational efforts are more important than the money gathered. Indeed, the money is a means of education, of forming the habit of systematic giving to missions of which the pupils have intelligence and warm interest, gathered from the Hero Tales and monthly drill.

There are the chart, the descriptive sheets (which we lack space to describe), the Hero Tales, class bank boxes, all for the asking; but where are the schools—the other four? Now is the time to act. Do not wait till January. There is no gain, but only the prospect of vexation, by waiting. "Eventually—why not now?" We shall use the same chart next year, with new descriptive sheets, of course. Get it now. Fine Tales prepared by the American and Woman's Boards are issued for use for these months till December. Get them now. The plan seeks to unite all our Congregational schools to learn the same things, be proud of the same things, and to help the same things. These things being all in God's Great Plan, our plan seems good. Adopt it now. Let us bring the registration to two thousand by the new year. It should be easy. To all pastors of schools not registered full description and registration cards have just been sent. Superintendents can render a service by recalling these from neglect, should the pastor forget to speak of the matter.

Write to the Secretary of Missionary Education, 14 Beacon Street, Boston, Massachusetts, for material, information, or help.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

What use is your church planning to make of Home Mission Week?

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If you did not notice it at the time, look up the September number of THE AMERICAN MISSIONARY and find the statement concerning the new literature and illustrated lectures.

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Friends in the Glen Ridge Congregational Church and in the United Church of New Haven will be particularly interested in the messages from Messrs. Keplinger and Hurlburt found in this issue.

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After eleven years of faithful service, the Assistant Treasurer of The Congregational Home Missionary Society, Mr. Ernest Adams, has resigned to take up other work. Mr. Adams' service in his department has been characterized by a most exact and painstaking spirit. His place has been taken by Mr. Frank F. Moore, of Verona, New Jersey, who has been elected to the position of Cashier.

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The editor takes peculiar joy in announcing a series of articles to appear in successive issues of THE AMERICAN MISSIONARY during the fall and winter by the President of the Society, Rockwell Harmon Potter, D. D. The general theme is "Missions—the Mobilization of the Church Militant," and the subtopics are "The Rank and File," "The Training Camps," "The Allies," "The Objective."

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Not much fault to be found with the loyalty of this German Church! Here is the record as given in the report of its pastor: "Our 'patriotic social' has been a great success. We were able to raise $170 for the Red Cross. Our young people surprised the town with a fine patriotic program. The members of our church are going over the top with the U. S. A. Five boys are following the call to the colors. Our service flag is our pride." The membership of the church is 110.

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Those who are busy with Americanization problems will eagerly read The New Citizen's Pledge, by Mr. Allen B. Lincoln, printed elsewhere in this section. This was prepared by Mr. Lincoln for use in connection with his Italian Chapter of Knights of King Arthur, the club being known as Castle Garibaldi, a description of whose activities under the title, "A Business Man, the Immigrant Problem, and the Knights of King Arthur," appeared in this magazine some months since. The Pledge printed in colors on cardboard can be had by addressing Mr. Lincoln, 783 Main Street, Hartford, Connecticut, at 10 cents each. Quantities may be had at reduced rates.

THE MINISTER'S BURDEN IN THE PRESENT CRISIS

By Rev. Binney Simpson Black, Massena, N. Y.---(Concluded)

MAY they not be the nursing of pleasant fancies when we ought to be up and doing, contending for great principles, for vital truths, and saving living men from the bitterness of a devastating unbelief?

Controversial questions have their place, but the pulpit is for the great essential, vital doctrines, and must relate these to life. Our chief aim is not to support a system of theology and to hand it on without spot or blemish to coming generations. Our burden in this fateful hour is to be practical, to show the reasonableness of religion, that Christianity is all alive with human interest, an indispensable possession, a man's very life. There is a large opportunity awaiting the Christian teacher who believes that Christ is the one final solution for all the problems of the human soul, and who will make the deep things of the Spirit dominant in all his search and work.

There are certain truths that require to be made prominent in every generation, but we are persuaded that the appalling catastrophe that is now upon us requires us to treat the following subjects with peculiar emphasis.

The being and character of God, as revealed in Christ. Look at Germany's idea of God as revealed in the Kaiser's conception! It is the very negation of the Christian idea of God, of an overruling moral sovereignty. It puts a hideous monster on the throne of Heaven. The Rationalist Press for 1917, after picturing the weight of calamity under which the world staggers and groans, asks, "Does not the state of Europe make the belief in God a superstition? In the shadow of this immense disaster the figure of the loving father recedes into dim and formless outlines."

Now, this to many is the great problem of the war, namely, how amid this orgy of diabolism can we hold to the first article of our Christian creed—"I believe in God the Father Almighty, maker of heaven and earth?" Here is an intellectual problem for the minister, the burden of justifying the war in the light of Divine Providence. We dare not fall back on so-called "natural religion," and teach a theism divorced from Christ. The God in whom we believe is the God and Father of our Lord Jesus Christ, and we should live our lives, and urge others to live their lives on the basis of that God. When the truth of the Fatherhood of God, as revealed in the life of Jesus, is enthroned in our thought and faith and life, there will be a renewal of "pure religion and undefiled," a rebirth of Christianity such as shall heal our social ills, save civilization from brutality, and reshape the fashion of things to be.

In the second place, this war has given a new vision of sin It has uncovered the hideous features of evil. The Scripture has been confirmed to the very letter, "Sin, when it is full grown, bringeth forth death." We were giving sin respectable names, so that we were told the modern man was not worrying about his sins. We have dealt with the topic in evasive generalities, for it is not a subject to which nature is partial. We have heard it called a phase in the moral evolution, and pictured as though it were a necessary part in the scheme of things. We have expatiated over much on the divinity of human nature, the need of love, humanity, and brotherhood. Dr. Horton said recently that the Church "has for many years past predominantly talked of love and been silent about sin; she has tried to give a rose-water view of life and to picture a God of infinite good nature, until the Cross she preaches has become an offence again and practically meaningless." And men will not appreciate all this

talk about the love of God, and cry out, "What must I do to be saved?" till they see themselves as God sees them, "dead in trespasses and sins" and under condemnation. A wrong conception of sin leads to a wrong conception of the atonement. So the war has cleared the air, and revealed sin as a hideous reality, an awful tyranny which holds millions of our race in cruelest bondage. My brethren, it is our business to fasten on men their sins. The prophets and John the Baptist and Jesus brought sin home to the individual. We have a burden here, so to preach that "sin may become exceeding sinful."

This awful fact of sin brings us to the fact of Christ. It seems to us that our great burden today—a burden of solemn yet joyous responsibility—is that of confessing our faith anew in the Christ, the historic Jesus, the Christ of the Cross, the living and exalted Lord. Surely, in view of the present crisis, Christ is the one great theme transcending all others. The thoughts of men are turning today to Jesus Christ. We have Gipsy Smith's word for it that this is true of the soldier, although he is often a bit shy of making a parade of it. A Canadian chaplain said to me, "Many of the soldiers have their faults, God knows, some of them terrible faults. But they have their virtues too. We must try to relate their virtues to Jesus Christ. And when they have learned Christ, the great Exemplar of their noblest virtues, He will correct their faults." Another chaplain said to me, "The soldier can appreciate a crucified Saviour, and the idea of vicarious atonement, as perhaps we cannot." Now if Christ's representatives are dumb here we may be silent always. Said a great preacher once as he mapped out his work and laid down the lines of his preaching, "I determined to know nothing among you, save Jesus Christ, and Him crucified." That was his judgment, and I venture to affirm that we, with all the boasted progress of the centuries and with all the lessons of this war, have not advanced beyond his position. Jesus as Saviour and Lord should be the master motive of all our ministry. Christ must be exalted in His person. Men and women are chasing after modern man-made and woman-manufactured religions these days, and the war has brought forth a plentiful crop of old heresies. Multitudes are drinking ditch-water when there is a stream that is clear as crystal proceeding out from the throne of God. In the cross of Christ I glory, and in the Christ of the Cross.

There are the folk who say, "Salvation is by character. Just cultivate sweetness and light, and do the best you can." There are the New Thought folk and the Christian Scientists and the Unitarians, who think to save men by a principle rather than by a person, and so detract from the glory that is Christ's. There is the theory influentially advocated, that death on the battle-field wins salvation, and other theories that are broad-minded but not according to truth. Let us be faithful and fearless preachers these days, true to the Gospel and to human souls, in our home churches and in the army camps. What makes Christianity triumphant is not its law of love but its love of Jesus. He is the living message to our age. He alone will satisfy the hearts and minds of men as He did in other days, and He alone can turn the tide of the world's spiritual life.

The Parochial Problem

But the minister's work is not only, or mainly, intellectual. He has other practical and more common problems. He has to move among his people as a friend and brother. He has to go about doing good. It was said long ago of the great Servant of God, "Surely He hath borne our griefs and carried our sorrows." This is the modern minister's burden. He must be a "pastor," a feeder, a helper, a shepherd of his peo-

ple. He must hear the beating of their hearts and stand by them in many a trying hour. For the smallest parish is a great battle-field where men grow discouraged and are apt to surrender. Never more so than in these days of war. Many have been robbed of the hopes that once brightened their days. Dreams have been shattered, and the song has gone out of the life. It is ours to bear these burdens of sorrow and trouble with others, and see that they are comforted "through the comfort wherewith we ourselves are comforted of God." This burden is not easy, but it is ennobling and divine.

There will be other parish problems, and we must face them. Some of these will be more insistent because of the war. Remembering that this is "The decisive hour of Christian Missions," we must, in our private talk as well as in our public ministry, show our people that there is no more sensible and statesmanlike, no more humane and truly Christian thing these days, than supporting Christian missions at home and abroad, to the very utmost of our resources in money and in lives.

Recruiting for the ministry is another urgent parish problem. It must be solved, until the call from every land beneath the sun shall be answered by young men of sound health, good sense, trained intelligence, social sympathy and genuine character giving themselves to the ministry of the Gospel.

The vexed question of church union is knocking loudly at our door for settlement. These are days of getting together. There is church union everywhere at the front, and when the boys come home they will wonder what is the matter here.

The Social Problem

One other problem in the present crisis—the state of the world outside. The minister must live in sympathetic touch with this. Christianity has been conceived as having to do mainly with the individual, and this conception has prevented the embodiment of Christian social principles in creed and practice. Christianity was designed to embrace man's entire position in this world. Jesus came "to preach good tidings unto the meek, to proclaim liberty to the captives," the message "of joy in widest commonalty spread." It is in the application of the precepts and example of Christ, in every relation of man to man, that lies the only satisfactory solution of the social and industrial problems of modern days. To the same also must we look for the forces by which intemperance is to be annihilated, the social evil banished, the slums sanitated, and municipal, legislative, and executive bodies purged of all corruption.

The tasks of reconstruction after the war, social, economic, political, will be most acute and urgent, and this will put a heavy burden on all who are called to leadership. The return of the soldiers will present new problems and tax our practical Christianity. And the religion of reality is the only thing that will appeal to them. "After the war" conditions will demand a new social service, not a new Gospel, but a new application of the old Gospel, making it more human and comprehensive and democratic. The Y. M. C. A. is pointing the way in this direction, showing that the church of tomorrow will have to draw up a larger program than the church of any past day. And the church which most rapidly and fully incorporates into its creed and practice the social elements of Christianity, is the church for which awaits the largest field for cultivation, and to which is assured the biggest harvest.

To this ministry we have been called, to this service incomparably great. Be it ours to prove faithful, so that when the day ends God may raise up our unworthy heads among the "stars" of the honored and successful ministries, which are to "shine for ever and ever."

ON THE REMOTEST BORDER

By Rev. P. R. Keplinger, Lander, Wyo.

THE little city of Lander is situated in one of the finest, if not the finest valley, in the state of Wyoming. Although this valley is not large, it is bountifully supplied with water for irrigation and stock raising, and in the season of the year when the growing crops are green, that soul is unawakened or dead that cannot understand and respond to the beauty of the land—a land of magnificent distances, beautiful scenery, large-hearted people. It is indeed a country of great possibilities for the years which are to come. Great empires in the making are here.

Lander has about 2,500 inhabitants, and it is taking on new life on account of the oil development in the valley and adjacent country. I feel sure that five hundred have been added to our population during the last eighteen months or two years. This sounds small in comparison with many cities, but to us who are so far from the centers of population, the increase seems large.

We are in the war as well as our Eastern brethren. Wyoming has the honor of having the largest percentage of men in Class 1 of any state in the Union. This is probably due to the fact that so many of the men in this section are single and almost the entire population lives out of doors. A very healthy lot of people is the result of this mode of life.

Having so many men in Class 1 is striking our industries rather hard. Men are called from the range—men of experience in the cattle business, and range owners are compelled to risk thousands of dollars worth of stock to the care of inexperienced hands. It is here that much of the beef, mutton, and wool of the country are produced, and these are all very essential to the welfare of the nation.

A very interesting feature of life in this section at present relates to the Indian portion of our population. It is a marvelous thing to see these fellows entrain for the various camps. Who would imagine that it is only a few years since there was war to the death between the American Indian and the white man right here in this valley! Lander itself is built on the site of an old fort which stood during the 'sixties. And now these people are going forth to fight for Uncle Sam! The son of an old chief was brought back from one of the training camps for burial a short time ago.

Our church is feeling the effects of the war also. We have thirteen stars on our service flag. Our last young man has been called and will leave us shortly, and only a few days ago a cablegram was received announcing the death of a young soldier whose family belongs to our communion. Our women are most loyal and are busy with Red Cross and all activities which are a help to the country in these times.

I have stated that the church is feeling the stress of the war, and I am telling the people that we are likely to feel it more. During the past year only ten members have been received into membership, and the number seems very small. However, when we consider that there are three other Protestant churches in the community and that we have received more members than all the others, we feel that there is room for encouragement.

Our Sunday School has taken first place in the community in the last twelve months. Its gifts have been liberal. The Easter offering amounted to fifty dollars, and on Children's Day we received eighteen dollars, a very good showing for a school the size of ours.

We are in need of a number of things, although we have a very neat and nicely furnished little church. Our local expenses are necessarily

Above—Where Fishing is Good. Center—Washakis, Last Chief of the Shoshones. Left—Chief Washakis' Granddaughter and Great Grandson. Right—An Indian maiden. Bottom—Lander Congregational Church.

heavy during these war times, probably because we are so far away and transportation facilities are not good. Freight rates are high and everything that comes to us has a long way to travel. Probably our greatest need just now is a home for the pastor and his family. Rents are high and houses not always to be had.

AN IDAHO COMMUNITY ORGANIZATION

By Rev. J. E. Ingham, Boise, Ida.

NINE years ago the Fargo Community region was an untouched sage brush desert, worth about a nickle a square mile. The irrigation canal has so changed conditions that the land is now worth two hundred dollars an acre, and none for sale.

The people who have located in this region are tremendously in earnest, both in their farming methods and their religion and community idealism. Formerly they were Methodists, Disciples, Presbyterians, Dunkards, Mennonites, and Friends. Efforts were made to effect a church organization three different times, but none of them was successful in uniting all the people of these various denominations. At last a paper was circulated by a committee of their own people to ascertain how many would unite in a community church. Fifty-two, all adults, agreed.

A week later, after the Sunday School gathering, a vote was taken as to what the church should be. There was not a Congregationalist in the valley, but they had heard that Congregational was another word for Union, and on the first ballot thirty-six voted "Congregational" out of fifty-two. A second vote made the choice unanimous, and the writer was sent for to come and explain Congregationalism. Since the Presbyterians had an organization, the Superintendent and Chairman of Presbyterian missionary work in Idaho were approached in regard to the matter. Permission to go on the field was readily granted, with "God bless you and if we can help, call on us."

A thorough canvass was made of the district, and as all the horses were busy, it had to be made on foot, necessitating travelling some ten miles each day.

Special meetings were held for five Sundays, and an organization with forty charter members was completed, all but four of the members being over eighteen. A statement of principles was drawn up, thoroughly studied, and finally adopted. This led the way to a church constitution which had to be arranged to cover the peculiar nature of the organization. The name decided upon was "Fargo Community Congregational Church."

Although the services are held in a schoolhouse, the people make their church a real community center, including Red Cross, Y. M. C. A., Liberty Loan, and all other activities. Recently a rousing farewell reception was given for a number of boys just starting for the training camp.

At a recent morning service there were 112 present. The Christian Endeavor meetings always have more than sixty in attendance. The president of this organization is a member of the Friends' Association, and under her leadership the gatherings are models for all except the most advanced C. E.'s to follow. All members of this organization remain for the evening services and as a rule there are from ten to twenty others present. Rev. R. B. Wright, D. D., the veteran of Idaho Congregationalism, is acting pastor. The entire congregation is looking forward to the erection of a house of worship as soon as the crops are in.

A TOWN WITHOUT A FLAG

By Rev. J. F. Blackburn, Atlanta, Ga.

WE planned a patriotic, religious and educational rally at Bowman, Georgia, for the Fourth, and secured two speakers in addition to the writer, both of whom were county demonstrators. It was a new experience but proved a great success, though a very unpleasant revelation of the lack of training in patriotism. I had requested the people to decorate, using flags and the national colors, and I was amazed to find that there was not a flag in the community. Even the day school had made no effort to secure one. This had the effect of waking some of our people up, and I am now receiving requests from a number of rural communities for the Stars and Stripes and service flags as well.

It was also something new under the sun to have farm demonstrators speak in the church on how to produce bigger and better crops and how to raise better pigs and cows, but I think the people are beginning to realize that such things do enter into our moral and spiritual lives.

Roll of Honor

ADDITIONS

Men under the commission of The Congregational Home Missionary Society and the State Societies who are now in the National Service.

OREGON—

Rev. L. R. Plank, Huntington. War work.
Rev. R. C. Day, Sheridan. Y. M. C. A. War service in France.

NEW JERSEY—

Rev. S. C. Gozzo, Grantwood. Four minute man.
Rev. F. A. Bloom, Paterson. Y. M. C. A. work.

WISCONSIN—

Rev. S. A. Carlson, Merrill. Army pastor, Camp Funston, Kansas.

SOUTH DAKOTA—

Rev. W. S. Harper, Custer, Chairman Home Service Commission and Four Minute speaker.
Rev. Alan M. Fairbank, Isabel.
Rev. E. B. Whitcomb, Gregory.

TEXAS—

Rev. D. J. Bradley, El Paso. Y. M. C. A. work.

NORTH DAKOTA—

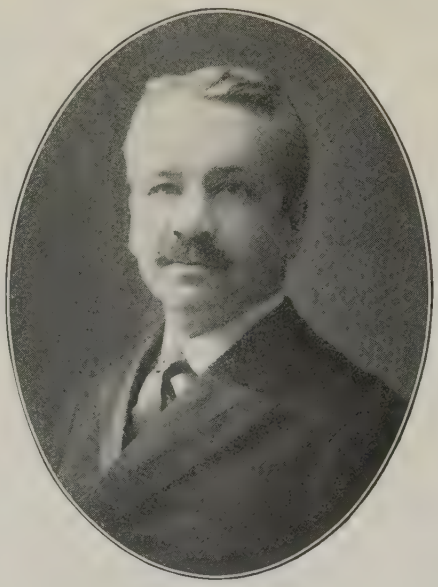
Rev. C. M. Christiansen, Drake. Y. M. C. A. work in France.

CHRISTIAN AMERICANIZATION

By Alfred Williams Anthony, D. D.

THE plain home missionary task of the church in America is to Christianize the people and Christianize the institutions in America. This is no small undertaking.

In the first place, I suppose it is needful to recognize that essential Christianity can take a thousand forms and be expressed in an almost infinite variety of phrases. Not everyone recognizes Christianity when clothed in unfamiliar garb or expressed in unaccustomed terms. The least ceremonial of us tend to become ritualistic. But the real spirit of Jesus, as I think we must understand it, is fluid. In different receptacles it may take every possible shape. The essence is in righteousness and fellowship, more than in definitions and in creeds. Orthodoxy is less important than right conduct and kindly feeling.



ALFRED WILLIAMS ANTHONY, D.D.

The correctness of these statements may be tested by just a bit of historic consciousness. Already America has proven that doctrinal differences neither make nor break national life and prosperity. But the lack of righteousness and the lack of fellowship have threatened the very foundations of the national existence. A righteous Jew is a good citizen; a friendly Mohammedan may be a good neighbor. Both may manifest the spirit of Jesus despite creedal errors. Upon sound ethical qualities and broad human sympathies rests the structure of our national institutions, more than upon intellectual conceptions and the doctrinal definitions of the people.

Our greatest national errors have consisted of a failure to express good will and patience toward different classes, different sections, and different elements of the population. A Christian democracy must be based upon mutual esteem and a community of interests.

Foreigners have brought to us the beginnings of our national prosperity. Their labor has been our labor. Their skill and inventiveness have been turned to our advantage. Their capital has been blended with our capital. Too often we have permitted their vices to enter into our social and political institutions, and we have been too slow to recognize the virtues which they possess.

The war has compelled us, from the point of view of national defence and safety, to take note of the unassimilated elements of the population. The church may already have done this, but, when she has, too frequently she has condescended, as from a higher level, with a display of aloofness scarcely tolerable, without that feeling of brotherhood and companionship which alone makes the missionary appeal effective.

It is not a time for new organizations. We are over-organized already. But it is a time for a purifying of the individual heart, for modifying ecclesiastical customs and

habits, for simplifying the needs of Christian expression, for revealing good will and kindness and love. We do not need, in many instances, to establish missions in the midst of the foreign sections and in the neighborhoods occupied by strangers. We do need to transform our church homes with the atmosphere of hospitality, with the genial glow of informal and hearty welcome, which are more than door-mat expressions of "welcome." If we have been heedless of strangers, if we have been self-centered, if we have been busy, simply so busy that we have had no time, or have had no thought, now we must be revitalized; we must become interested in the strangers about us as potential friends and brothers.

The processes of Americanization take place everywhere--on the street, in the shop, in the office, in the school, in the club, in the political gathering, in the church. But the spirit is one. It is the spirit of the Christ, straightforward in friendliness, sacrificial in kindness and good will, holy in intention and in act. It will be readily realized that this kind of Americanization arises largely from prayer, and naturally follows a reconsecration and a rededication to God.

The treatment which the Christians of America accord the strangers of the world who dwell amongst them, will determine largely in the years to come the measure of Christian influence which America shall exercise in the world.

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IN THE LAND OF "MONDAK"

By Rev. W. Knighton Bloom, Minot, N. D.

THE word "Mondak" is derived from the first three letters in Montana and the first three in Dakota, and it stands as the name of the little town which thrives just across the state line from prohibition North Dakota. Like the wicked referred to by the Psalmist, it spreads itself like a green bay tree, though actually it is a den of iniquity. There is a population of about 200. Nine saloons are in existence, plus the usual accompanying other evils. The only sidewalks are in front of the saloons. Its houses are small and for the most part poorly built. There is one church building, but no resident minister, and the general atmosphere is sulphurous within the saloons and desolate without. When waiting at the saloon-hotel for the late night train, you are warned not to leave the building until the train is in sight, as robbers are lurking about.

But just outside the limits of the little town is God's beautiful country, and within three minutes' walk of the corner saloon you are in a real paradise. Down by the old Missouri, wide and swift and majestic, where there are flowers and trees to brighten and beautify life, one almost forgets the wickedness an arrow's flight away.

While the kodak enthusiast was standing on the banks of the river one Sunday in June, a boy, on whose bright face there were no traces of the Mondak liquor curse, was climbing the heavy wire supports holding the pole from which telephone connections were strung to a similar pole a mile away across the water. To the request, "Let me take you," an affirmative response was made.

Two hundred yards distant from the town, on the North Dakota side, is the site of old Fort Union, the scene of more murders in the old Indian days than any other place in that part of the Northwest. It was the principal trading point on the Missouri River. The fort was begun in 1829, under the superintendence of Kenneth McKenzie, an enterpris-

ing Scotchman. Audubon, the naturalist, made his headquarters here while on scientific researches. The paintings and drawings of animals and plants by Audubon and Sprague were displayed in one of the rooms. These, admired by all, were almost worshipped by the Indians who regarded them as something marvelous. Nearby was the great store room in which could be stored away 3,000 packs of buffalo robes, sixty in a pack. In the center of the buildings was the flag staff, sixty-three feet high. Within the fort was a small garden, and half a mile away a large garden of one and a half acres. The buildings disappeared nearly thirty years ago, but the mound which surrounded the flagstaff is still in evidence, and the old garden by the side of the river is radiant with its harvest of wheat under the summer sun of 1918.

A MIDWESTERN FERRY

Two miles away, North Dakota Congregationalism has for several years had a missionary enterprise which has suffered from the nearness of the liquor traffic and still more from sectarianism. During the winter of 1917-18 things had come to such a pass that the children of the Sunday-School were able to keep the sessions going only by picking up coal on the railroad tracks, until thirty-below-zero weather made their self-sacrificing labors impossible. The following spring the people asked for a church condition in their midst which represented united action and vital religion. The Sunday School was therefore reorganized as a Community Sunday School, the people unanimously pledging themselves to work together.

The old Indian life in this section of country has passed away, save for the presence of a few half-breeds, and the liquor traffic is soon to go. This will mean a reorganized community, a finer social life, larger educational ideals, and greater religious impulses.

Thus by degrees the frontier life is being redeemed, and the time is coming when our missionary expenditures and missionary life service will pay dividends on the investments made. On the morning of the Sunday out of which this story came, the writer was strolling around the village and its vicinity before the hour for service, when he saw on the fence of a farm a red cross marking the acre set apart for the benefit of the local Red Cross Chapter. It seemed to say that it was good for the heart of religion today—the red cross on the white background—the central thing in life at the present time. And the words of a writer now in overseas service came to mind: "The royal way of the Holy Cross," and with him it was easy to believe that "The Cross against the skyline of a world in travail is the love-lit symbol of hope."

A STUDY IN EVOLUTION

By One Who Aided in the Growth

TODAY from a little Western hotel I see across the street two Red Cross emblems in the window of a small unoccupied store building, where a score of eagerly earnest women will soon assemble to do their bit.

It is an interesting community, now numbering about three hundred. It was organized some fifteen years ago as a Socialist colony. In consequence, probably, a few of the people have always been extreme in their views. The draft caused unusual agitation. Ages were easily shifted in either direction. New editions of the Holy Writ were subject to more modern interpretation, or rather interpolation, in that portion known as the "Family Record." Some of these were fearfully and wonderfully, and what may, perchance, be woefully, made. Slackers were reported. One wrote to the County Board that when they came after him "to come a-shootin.'" Later he deserted and was court-martialed. He is now serving a twenty-year prison term. The sheriff who finally captured him found him in a cellar, and would have been shot if the young man's gun had done its duty. The sheriff recently told the writer that he did not consider this youth a "bravado" or "bad man." He appears to be simply the product of his environment.

The Third Liberty Loan was the subject of forceful utterance, but met with a larger response than might have been expected, judging from the two previous ones.

Nine months ago, when an effort was made through our church to organize a Red Cross auxiliary, open opposition was manifested. One man has refused to come to our services until the Red Cross in one of the church windows is taken down. Perhaps the fact that when the colony was organized, lawyers, churches, and saloons were put in a class by themselves and prohibited in the col-

WHERE THE PASTOR SOMETIMES STAYS

ony, will explain some of the difficulties the church has had to encounter.

However, two elderly women began "knitting for the soldiers," sending the articles they prepared to the nearest society. Their example was quietly followed by others. A few enlisted to take up our responsibility toward the boys in France, and the results are now manifest. At present there is a membership of sixty-five, and many dozens of garments have been made. Patriotism is shown as never before. A new day will eventually dawn in this town, and when it does the credit for the new order of things will be given by all the thinking citizens of the community to the Home Missionary Society. Eight years ago a little band of individuals was organized into a Congregational church, and since that time, in a small way but in a faithful manner, has instilled the love of God into the hearts of its followers and preached the brotherhood of Jesus Christ and loyalty to our country.

In a Congregational church in New Haven, Connecticut, there is a Woman's Society which has for years furnished through the Home Missionary Society the money for the support of this church and two others on the same field.

BEAR HUNTING—A FAVORITE SPORT

Words cannot express the good that has resulted from this effort. No treasurer's account book or secretary's minutes are fraught with such importance as is shown in the living records of changed lives and the different attitude toward God, man, and country which are being written here through the interest and gifts of these women. Five Sunday Schools further attest the privileges which they are giving to the children of this isolated section. Without

this aid no services or religious instruction would have been possible here for years. Perhaps some do not appreciate the fact, although some do and are thereby spurred on to greater endeavor, that a number of members of that Woman's Society are sacrificing keenly for our good. May God grant them the great joy they deserve for their unselfish interest in us. If, at some future time they may look on the fruits of their gifts and labors, even for our two hundred little ones, may they feel the meaning of the words, "Inasmuch as ye did it unto the least of these, ye did it unto Me."

To the person who suggested to this Woman's Society that they take this field as their special charge, nurture and learn to care for it, may even a more bountiful joy be granted by our heavenly Father. It is hoped that as our little church learns more of loyalty to country, love of one another, acquires greater faith in God, and attracts to it more people able to help it to stand on its own feet, which will not be many years now, it will leave this New Haven church to continue the good work toward some other uncared-for child which is dependent upon the denomination for existence. May God richly bless this society and others that are doing a similar work!

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IN THE COLUMBINE COUNTRY

By Rev. H. H. Deck, Crested Butte, Colo.

ONE of the first impressions received on coming from the East to the West is the prevalent spirit of democracy, and this spirit is especially noticeable on the western slope of the Rocky Mountains, in the state of Colorado. It is in this land of the Columbine, the name frequently applied to this section of our country, that my field of labor is situated. Here, on the backbone of the continent, three hundred miles southwest of Denver, lies the quiet little town of Crested Butte. Surrounding the town on all sides are snow-capped mountains, with evergreen forests on their slopes, and running through these mountain peaks are sparkling streams of cold water, alive with trout.

Crested Butte is a mining town. Both anthracite and bituminous mines are located here. Its population, including the ranchers of the outlying districts, is estimated at nine hundred. The monthly payroll amounts to $60,000. Seventy-five per cent of the total number of inhabitants are foreigners. There is one Protestant church—the Union Congregational—and it is of it and its work that I am asked to give some information.

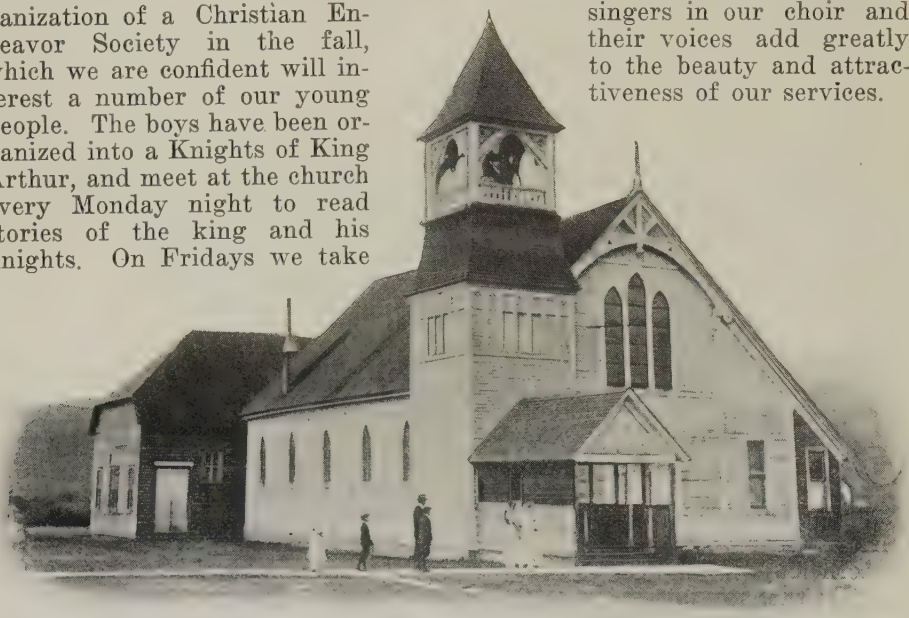
Prior to the coming of the writer the congregation had been without a pastor for about five years, but notwithstanding this fact, the work has been moving along very well indeed. During these years when there was no ministerial leadership a Sunday School was maintained, and with very gratifying results, under the care of Prof. H. T. Smith. Last summer also services were maintained by Mr. Maier, a student of Union Seminary, and his work proved very effective. The present enrollment of the Sunday School is one hundred. The school is graded and the Tercentenary plan of benevolences is being followed. One of the important and growing factors is the adult Bible Class, which is taught by Mrs. A. Decker.

The interior of the church is cozy and homelike. One part is utilized for the regular services and the other part is given up to the primary department of the Sunday School and the midweek meetings. The pastor's study is also connected with the building.

The problems of this community are peculiar to itself. The summers are very short and the winters long and severe, and the weather condi-

tions greatly affect the work of the church. However, with all the drawbacks which seem to be inevitable, the field is a very hopeful one, and we are anticipating that the winter months will bring some splendid results. Plans are on foot for the organization of a Christian Endeavor Society in the fall, which we are confident will interest a number of our young people. The boys have been organized into a Knights of King Arthur, and meet at the church every Monday night to read stories of the king and his knights. On Fridays we take long hikes into the mountains or go on a scouting expedition. The boys are doing some helpful work in the way of running errands and meeting the daily train, and their efforts have been favorably commended by the town paper.

We received three new members at our last communion, and the prospect is bright for a larger number at the next observance of the sacrament. In addition, there are a large number of candidates for religious instruction among the young people. We are very fortunate in having trained singers in our choir and their voices add greatly to the beauty and attractiveness of our services.



THE CHURCH PLANT AT CRESTED BUTTE

As the summer draws to a close we believe that much has been achieved, and we ask for the prayers of all our people for the success of the work at Crested Butte. May God bless the pastor and people so that much good may be accomplished during the winter which is approaching.

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Emerson said: "The worst thing about money is that it so often costs so much." If we would take this truth seriously to heart, we would not worry so much over the lack of money. Nor would we envy those who seem to have so much of it. It is not really difficult to see just how much their money has cost them. In many cases it has cost the loss of the sense of honor and self-respect; it has cost the loss of health; it has cost the loss of esteem of their neighbors; it has cost the sacrifice of their children by giving them over to worldly pleasures; it has cost their former interest in the work of the Lord and in the assembly of the saints; it has cost their neglect of the poor and the orphans; in brief, it has cost them their souls! And sometimes it does not take a great fortune to go to one's head at the expense of his heart. —*The Gospel Advocate.*

A COMBINATION PARISH

By Rev. Pearse Pinch, Fairfax, South Dakota

THE United Church of Fairfax, South Dakota, may be suggestive of possibilities in many rural communities throughout the West. Four or five years ago three of the leading denominations in South Dakota met in the person of the representatives of their church extension work, at the time of the annual Methodist Episcopal conference in Redfield, to attempt some agreement toward combining two or more churches in the smaller towns into one stronger organization. Fairfax was one of the towns from which the Methodists agreed to withdraw, in a reciprocal exchange under which Congregationalists were to withdraw from other fields. The thing has not worked out with perfect smoothness everywhere, although it is a movement which should be followed up persistently to the wide success it may be destined to have. It is found that when two rival churches that have been working side by side in a field that had scarcely room for one, saying all manner of hateful things against each other through the years, are asked to unite in loving fellowship and cordial endeavor, they have not had the training that exactly fits them for that. I found on coming here for a short campaign of reconciliation two years ago, that some Methodists had cordially entered the combination, and several from other denominations had been attracted to the movement. More Methodists joined us since and still others from other denominations, until now we have a church in which six or seven different Protesant denominations are represented in the membership.

If all English-speaking church people were to combine in a merely village church here it would, however, still be a very limited organization. The obvious thing to do was to work for the larger combination possible between town and country. The pastor began at once to search out points for preaching in country

THE COMMUNITY CHURCH

districts, and readily found them, with the result that one of the finest farming populations in any single district in the West has already been annexed to the United Church, nearly every family in one neighborhood having joined in our membership during the last twelve months. Other districts have been entered.

The pastor holds service somewhere in the country every Sunday afternoon, the use of the auto enabling him to go out as far as fifteen miles, and get back for the evening service in town. He finds that the refreshment of the ride, with a driver to relieve him of the care of the machine, is partly compensation for the drain of the extra work. He is able to do it without overstrain. By the way, when we understand how an auto can multiply man power, we shall see that investment in autos can become a great conserving of missionary force, and greatly save cost of church extension.

But all this is not what I started to write about. I was going to tell you of our basement. I found the building squatted close to the ground, and nothing under it but a hole scarcely sufficient for the furnace. It was apparent that we needed a basement under the whole of it, to make a place for the combination we set out to achieve. Last fall we accordingly had the building raised two feet, and now have a fine, well lighted, well ventilated room, with nine feet between floor and ceiling, thus doubling the space in which we may operate in carrying out our plans. With the help of the Building Society we have brought it to usable conditions, but there will be further improvements, enough to keep a busy people happy for years. The plan is to furnish a rest room and social center for the people from the country to meet with one another, and with the town people on Saturday afternoons, which is farmers' day throughout the West; reading rooms for winter evenings to benefit those who have no other place to go; a place for social intermingling, and breaking bread together in the form of church suppers; corners for stowing the more simple gymnastic apparatus, which the young men can bring out and use betimes, and, on Sundays, room for Sunday School classes to find each a separate corner upstairs or down, and development of young people's work in every form. It is planned to have a tennis court on the rear of the church lot, which has ample room for it. I have been urging upon the people the fact that it will call for an extra amount of the right sort of religion to occupy and pervade the added space and the manifold activities, and a finer social graciousness to make effective the larger fellowship we seek. The whole plan is manifestly rescuing the church from the decadence which can so easily destroy the life of village churches in all this western country.

The plan we have for our meetings we are finding of great value. I seek to preach somewhere in the country every Sunday afternoon, the first and third Sundays down on Scalp Creek, whose people have so cordially become a part of our church; and the second and fourth Sundays at such other points as I can reach. Then, four times a year, comes a fifth Sunday, which we make Fellowship Day in town, and seek to bring our whole country fellowship together with our town people at the central place of worship. We have the morning worship as usual, then the midday meal together in the new basement, a picnic dinner, a genuine love feast between town and country, the primitive agapae of the early church revived, and, in the afternoon we gather at the communion table in the celebration of the Lord's Supper and reception of such as desire to be added to the church. I need not tell you that it is a great day with us. It is winning. I think you will be hearing in the years to come of the United Church of Fairfax, South Dakota.

THE NEW CITIZEN'S PLEDGE

FOR THE HONOR OF MY FATHERLAND I will be loyal to my new country—my own America.

"AMERICA IS OPPORTUNITY"—"The Land of the Free and the Home of the Brave."

FREEDOM DOES NOT MEAN MY OWN SELFISH ADVANTAGE. It means an equal chance—fairness to all.

IT IS NOT BRAVE to seek my own success at the expense or burden of my fellow-citizens. True bravery is always fair. Special privilege is unfair, un-American.

THAT I MAY BE LOYAL TO AMERICA, I will live according to American ideals.

I WILL OBEY THE LAW. America is a Republic where law is King—a government of the people, under the law, for the general welfare. Each citizen must be loyal, or popular government fails in him. Every lawbreaker is a traitor to his government and a burden to his fellows.

I WILL CHERISH MY HOME. The loyal American in every-day living takes good care of his family, keeps his home clean and healthful, is true to his daily task, lives within his means, pays his bills promptly, has regard for his own character, and is a good neighbor.

AS A CITIZEN I WILL THINK FIRST OF THE PUBLIC GOOD. I will deal honestly and fairly with my fellow men, and I will not knowingly do aught to injure anyone. I will hold my right to vote as sacred, and will cast my ballot at each election for those men and measures I deem best for the city, state, and nation.

I WILL REVERENCE THE GOD OF MY FATHERS. Faith in God has ever been the inspiration of the patriot. From Columbus, the discoverer, to the present day, our great American leaders have been men of faith. Every American court instills the prayer, "So help me, God." America stands for religious liberty, and thereby comes a broader, deeper faith; for inevitably the Brotherhood of Man—foundation thought of the Republic—leads to the Fatherhood of God.

—ALLEN B. LINCOLN.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF AUGUST	Av'ge five previous years	$ 3,674.12	2,275.30	5,949.42	2,050.47	3,898.95	4,784.69
	Present year	4,514.66	2,882.33	7,396.99	1,973.07	5,423.92	932.32
	Increase	$ 840.54	607.03	1,447.57	.....	1,524.97	.....
	Decrease	.....	.....	.....	77.40	.....	3,852.37
FOR FIVE MONTHS FROM APRIL 1	Av'ge five previous years	$29,001.42	11,315.86	40,317.28	13,458.44	26,858.84	67,502.63
	Present year	32,259.12	11,660.17	43,919.29	13,118.76	30,800.53	66,235.46
	Increase	3,257.70	344.31	3,602.01	.....	3,941.69	.....
	Decrease	.....	.....	.....	339.68	.....	1,267.17

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregular, approximately forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

GAINING

Naturally the month of August is not a large one in missionary receipts, but it is cheering to have a gain of thirty-nine per cent even in the lean month of the year. This gain is approximately what is shown in the column of net available for national work.

The increase for the five months has not yet reached the figure which expresses the deficit of last year, namely, $5,201.00, but it is approaching it. May it soon pass it by a substantial figure in order that the Society may meet in part the increased demands placed upon it by soaring prices. These are days when the Society would be especially grateful for large individual contributions from those whose income has been increased by war conditions, or who for other reasons are able to make contributions.

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

THE OPENING SCHOOL YEAR

The school year opens hopefully. The attendance is not likely to be as large as usual in the higher departments of our institutions, since many will be in the service of their country across the seas or in the preparation for it. The Negro students have always been serious students, for they have realized what their education was costing them, and to a large degree what it meant to them. If it were possible to deepen their serious purpose, certainly conditions which this dreadful world war brings to them, with its possibilities, personal and racial, will be likely to do it. The schools will sadly miss the oversight and direction of Secretary Douglass when he shall have left us, an event which the Association so greatly regrets. The list of new teachers, principals, and others is also exceptionally long this year. Here also the winning of the war has made heavy drafts upon our school work. But never perhaps has its importance been more generally and thoroughly realized than now. This appreciation is particularly marked in the white South, for which we are glad.

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SEVENTY-SECOND ANNUAL MEETING

of the AMERICAN MISSIONARY ASSOCIATION

to be held in the

EUCLID AVENUE CONGREGATIONAL CHURCH, CLEVELAND, O.

OCTOBER 29 - 30 - 31. 1918

PROGRAM

Tuesday Afternoon, October 29th

2:30 Organization.
Addresses of Welcome.
Response, Rev. H. P. Dewey, Vice-President.
Report of Treasurer, Irving C. Gaylord.
Annual Survey of Executive Committee, Lucien C. Warner, Chairman.
Concert of Prayer, led by Rev. A. F. Beard.

Tuesday Evening

7:30 Devotional Service, Rev. Irving Maurer.
Sermon: Rev. Jay T. Stocking.
Communion Service:
Rev. Ernest Bourner Allen.
Rev. Roy E. Bowers.

Wednesday Morning, October 30th

9:00 Devotional Service:
Rev. Nicholas Van der Pyl.
9:25 Field Reports: The Indian of Tomorrow, Rev. H. M. Bowman; The New Porto Rico, Rev. A. G. Axtell; Helping Uncle Sam to Conserve, Prin. T. S. Inborden.
10:30 The Negro's New Challenge to the North, Assoc. Sec. Rodney W. Roundy.

11:15 The Presence of the Negro. The South's Opportunity to Render a Unique World Service, Hon. Bolton Smith, Memphis, Tenn.

Wednesday Afternoon

2:00 In the Higlands, Prin. Edwin R. Wharton.
2:30 Gentile and Mormon, Miss Juanita L. Gibson.
3:00 Keeping the Home Fires Burning, Sec. H. C. Herring.
3:45 True Pan-Americanism, Rev. William Horace Day.

Wednesday Evening

7:30 Devotional Service, Rev. Seeley K. Tompkins.
7:50 Nego Labor for War Production as a Means for Race Adjustment, Prof. George E. Haynes, Dir. Negro Economics.
8:30 The War and the Races, Rev. Jesse E. Moorland, International Com. Y. M. C. A.

Thursday Morning, October 31st

9:00 Devotional Service, Rev. George LeGrand Smith
9:20 BUSINESS.
10:30 An Approaching Crisis. Assoc. Sec. Samuel Lane Loomis.
11:00 Where East and West Do Meet, Rev. Sidney L. Gulick
11:30 The Africans for Africa, Rev. Henry C. McDowell.

Thursday Afternoon

Woman's Meeting.
Hymn.
Scripture.
Prayer.
Songs by Jubilee Singers.
Greetings, Mrs. Howard Huckins, Pres. Ohio Woman's Home Missionary Union.
Response, Mrs. C. G. Phillips.
Story of the Year—Mrs. F. W. Wilcox, Sec'y Bureau of Woman's Work.
Songs by Jubilee Singers.
Address—
Mrs. I. V. Woodbury.
Songs by Jubilee Singers.
4:30 Reception.

Thursday Evening

7:30 Devotional Service, Rev. W. J. Cady.
7:50 The Church of Tomorrow, Rev. William Adams Brown.
8:30 Address, Rev. Caspar Wistar Hiatt.

Entertainment of room and breakfast will be furnished free by the Euclid Avenue Congregational Church to all the officials, Council delegates and Ohio pastors who apply to Rev. Ferdinand Q. Blanchard before October 15th.

The Jubilee Quartet of Fisk University will furnish music at all the sessions.

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TO TEACHERS IN A. M. A. SCHOOLS AND PASTORS OF A. M. A. CHURCHES

It has been the custom of more than half a century for the Association to invite all of its institutions—churches and schools—to come together and unite with the Annual Meeting in a concert of thanksgiving and prayer for the gracious leading of God's providence towards the people whose interests in our several fields call us to the Annual Meeting. We ask, therefore, that on Tuesday, October 29, as nearly as possible at 4:00 o'clock p. m., the pastors and the principals of our schools assemble at their respective places that we may blend our thanksgiving for the year of past mercies and opportunities, and our supplications that the grace of our Lord may continue with us in all of our common work, and keep our hearts in sympathy with each other and with those once with us "whose works do follow them."

GREETINGS TO HOWARD UNIVERSITY

We extend our greetings to Howard University and congratulate that great institution upon the accession of the Reverend J. Stanley Durkee to its presidency. Howard University from the first has had for its Presidents men who were distinguished for their educational ability and wisdom in leadership. Dr. Durkee succeeding them enters into a large inheritance of opportunity of service not only for the colored people but also for the entire country. Like those who have preceded him he is exceptionally well prepared to ably maintain and enlarge the well earned fame of this institution of higher learning. We present our felicitations to President Durkee and bespeak for him a career of unmeasured influence and usefulness.

AS THY SOUL PROSPERETH

We ask the Presidents of our Colleges and the Principals of our schools to read this excerpt from the inaugural address of the new President of Hampton Institute. May the spirit here invoked be very evident throughout our whole chain of institutions.

"WHAT I want to say to you above everything else is this. Let us all working together, feeling together, thinking together, let us all put that spiritual prosperity, that health and welfare of the soul, first, and keep it first, as it has been put first and kept first for fifty years, since General Armstrong began his labor of love here. Let us see to it that the spiritual side, the moral prosperity of this institution, is kept in the forefront of our thoughts, our desires, our efforts. Let us begin afresh, just so, together, and let us keep on, just so, together, you and I. Let us do all that we can—every bit that we can—to make the religious and moral atmosphere of this institution absolutely wholesome and right. It has been so in the past. Let us keep it so. Let us make it even more so in the coming years. We can do this. God calls us to do it. We must do it. Its accomplishment depends upon us.

To this end, let us not forget that it all comes back to what you and I ourselves are. For a good world depends upon the men and women in it, and a wholesome and beneficent and inspiring atmsophere in an educational institution depends upon the kind of students and teachers it has —the sort of men and women, boys and girls, that make up its common life. So that this text comes straight back to each one of us as individuals: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

* * * * * *

How is it with our souls? Are we such in ourselves that we can do much for the spiritual health and spiritual prosperity of others? God make us strong! God give us courage and sincerity to search into our own hearts and to see all that is there of uncleanness, of unworthiness, of vanity, of weakness, and cast it out and make ourselves wholesome and strong; to make our souls fit—as we say of our bodies—to make them fit for the tasks and the opportunities which are before us as Christians, as Amreicans, as citizens of the world in this unprecedented new era that is now opening—an era in which, we may hope and believe, the life of the spirit shall come back to its own, and men and women and children shall look up to God with a new faith and a new hope and a new devotion! God make us ready, and worthy of the new day that is just before us!

FOR A. M. A. TEACHERS

ADJUTANT General McCain puts his finger on a fault in the make-up and training of men in business as well as school and town that is killing efficiency.

At military camps throughout the country mental alertness, accuracy in thinking and acting, clearness in enunciation, sureness and ease of carriage and bearing must be insisted upon, for two reasons—that success may be assured as nearly as human effort can guarantee it with the material and means at hand, and that priceless human lives may not be criminally sacrificed. Only by the possession of the qualities referred to does one become a natural leader.

A great number of men have failed at camp because of inability to articulate clearly. A man who cannot impart his ideas to his command in clear, distinct language, and with sufficient volume of voice to be heard reasonably far, is not qualified to give commands upon which human life will depend. Many men disqualified by this handicap might become officers under their country's flag had they been properly trained in school and college. It is to be hoped, therefore, that more emphasis will be placed upon the basic principles of elocution in the training of our youth. Even without prescribed training in elocution a great improvement could be wrought by the instructors in our schools and colleges, regardless of the subject, insisting that all answers be given in a loud, clear, well-rounded voice; which, of course, necessitates the opening of the mouth and free movement of the lips. It is remarkable how many excellent men suffer from this handicap, and how almost impossible it is to correct this after the formative years of life

In addition to this physical disability and slouchiness is what might be termed the slouchiness of mental attitude. Many men fail to measure up to the requirements set for our officers' reserve because they had not been trained to appreciate the importance of accuracy in thinking.

Too many schools are satisfied with an approximate answer to a question. Little or no incentive is given increased mental effort to coordinate one's ideas and present them clearly and unequivocally. Insistence upon decision in thought and expression must never be lost sight of. This requires eternal vigilance on the part of every teacher. It is next to impossible for military instructors to do much to counteract the negligence of schools in this regard. This again has cost many men their commissions at camp. Three months is too short a time in which to teach an incorrigible "beater-about-the-bush" that there is but one way to answer a question, oral or written, and that is positively, clearly and accurately. The form of the oral answer in our schools should be made an important consideration of instruction.

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ONE RESULT OF THE WAR

THE infamy of Germany in its miscalculated war against civilization has forced upon our country among other results one which could not have been foretold. It is the awakening of a slumbering conscience to a sense of justice for the Negro. For fifty years the A. M. A. has been repeating its appeal for this in all sorts of ways, in its publications and upon its platforms. We have stood for the defenceless Negro when it has seemed as if he alone heard our voice. If the white South ever heard of it, it was—as a whole—with silence, and the conscience of the Nation in general has not been very sensitive to appeals for justice to the Negro.

But now when the fearful war is

upon us the Negro is needed as never before. The Nation needs him by the hundred thousand and he at once right loyally responds, while those who cannot fight are more than ever needed for work in the South. So it comes to pass out of both of these stern necessities the white South all along the line is saying with an emphasis equal to our own—We must learn to be just to the Negro. The newspapers have broken their silence in outspoken demands. The horrible crime of lynching as one of the sins against the Negro is scorchingly denounced. It has gone forth that Public Opinion must no longer condone this crime. It is murder no less, in that it is banded murder; it must be so regarded, and it must be punished. Heretofore safe for a band of citizens to defy the law which made Negro life secure,—it shall be so no longer. It is a great step forward when Public Opinion begins to make itself felt in the way of opposition to this iniquitous crime. In obedience to it a President of the United States lends his great influence against this shame to the Nation. So out of this war which the hellish infamy of Germany has forced upon us comes the recognition of the Negro's citizenship, and with it, the recognition of his right to justice. It is a great gain and it will be followed in other directions.

The A. M. A. is not sorry that it has never been silent when silence has been thought to be prudent. We are not sorry that we believe in the rights of man—whatever his race or color.

We are not regardless of the hateful mob lawlessness which outbreaks at times in the North as well as in the South. Crime is crime everywhere.

It remains true that out of the crisis of war the crime of lynching has received a reprobation and an opposition which gives reason for good hope of a great gain in justice for the Negro.

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Commenting on the President's appeal for law and order the good old *Springfield Republican* says:

The president is often called the most powerful ruler in the world today. He commands an army of millions of soldiers. The railroads of the United States are under his thumb. He can dictate how much coal you may burn next winter, and, if you are between 21 and 31 years of age, order you to work or fight. Yet if a Georgia mob burns a human being at the stake, this war president of ours can do no more than wring his hands. It is as pitiable a contrast between vast power and extreme impotence, embodied in one person as can be found on the face of the earth.

In these circumstances, so familiar to the American people, the demand for the establishment by law of federal jurisdiction over lynchings and mob violence in the states is steadily gaining strength. * * *

If lynchings do not cease in this country, some way will be found to place the federal government and courts in control of the situation. The president now seeks to arouse a public sentiment that will suffice to end the disgrace. One cannot be very hopeful that he will succeed. President Roosevelt thundered from the White House against the mobs, without avail. They have pursued their work of lawlessness and savagery in spite of presidential admonitions and adjurations, always counting on the feebleness of local authority and the cowardice of local juries to escape punitive justice.

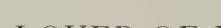
It may be, however, that Mr. Wilson's appeal is the last one of the sort. If it is followed by no discernable improvement in conditions, it will be high time for the president of the United States to attack the prob-

lem from another side and seek for the federal courts a jurisdiction capable of erasing this murderously black stain forever and vindicating America's right to pose as the champion of the principles of exact justice and equality under the laws for all people.

GENERAL PERSHING AS A TEACHER

It is an item of interest that General Pershing was in his early youth a teacher in a school for Negroes—one of his first attempts to do good and earn money in his home town in Missouri. It is reported that there are many Negroes in that vicinity now who owe all the school education they ever received to this young teacher, before he went as a cadet to West Point. The thousands of Negro soldiers now under his command have already received his generous recognition for loyal fidelity and heroic bravery in the war which means so much to them.

One of the finest things in American life today is the unalloyed patriotism of the American Negro. It is an asset of which the Nation should be proud and towards which it should manifest genuine and sincere gratitude.



A GREAT LOVER OF LIBERTY

KOSCIUSZKO like Lafayette, on the staff of Washington for eight strenuous years mightily helped the achievement of our national life.

When he came to America a second time ten years later, released from captivity in Russia after a noble but vain struggle against leagued oppression for Polish independence, he made his last will and testament in behalf of this country for which he had imperilled his early years. It runs thus

"I Tadeusz Kosciuszko being just in my departure from America do hereby declare and direct that should I make no other testamentary disposition of my property in the United States, hereby authorize my friend Thomas Jefferson to employ the whole thereof in purchasing Negroes from among his own, or those of any other gentleman, and giving them liberty in my name; in giving them an education in trades or otherwise, and in having them instructed for their new condition in the duties of morality which may make them good neighbors, good fathers or mothers, good husbands or wives, and in their duties as citizens, teaching them to be defenders of their liberty and country, and of the good order of society, and in whatsoever may make them happy and useful; and I make the said Thomas Jefferson my executor of this. T. Kosciuszko, 5th day of May 1798."

Is not this great patriot's testimony to the "Rights of Man," made so long before the conscience of the American people had realized the iniquity and enormity of human slavery a bit of history to be remembered? Was he not a prophet when he wrote "teaching them to be defenders of their liberty and country?" The sad history of Poland appeals to every lover of liberty. The denationalized country which gave Copernicus to the world and Sobieski to history, and which had such modern representatives as Chopin, Modjeska, Sembrich and Paderewski, and which now anxiously awaits the issue of the war that has been thrust upon us, has many claims to our sympathies of which the great life and prophetic testimony of Kosciuszko is an example.

A WORK IN AFRICA FOR THE NEGRO CHURCHES OF AMERICA UNDER THE AMERICAN BOARD

THE American Board for Foreign Missions has taken a very important step looking to the Negro Congregational Churches of America having their own work in Africa. It has taken definite shape by an agreement entered into between the Board, the Negro Congregational Churches and the American Missionary Association. The plan contemplates the raising of a fund sufficient to support a company of missionaries gathered from the 150 Negro Congregational Churches. The desirability of these churches coming into a special sense of responsibiilty for the evangelization of the continent of Africa has been recognized from the first but the lack has been the assurance of a sufficient amount of money to carry on the enterprise. In order for these churches to feel that the work is essentially their own they should furnish not only the missionaries but the greater part of the fund. The initial financial difficulty has been met through the generous action of the American Missionary Association which agrees to apply towards the maintenance of the work the income from the Avery-Atherington Fund which will amount to about $1600 a year, and also to appropriate towards initial equipment certain other moneys in the possession of the Association designated for work in Africa. If to the amounts coming into the treasury of the American Board from the American Missionary Association there can be added the full foreign missionary apportionment of the Negro Congregational Churches it will be possible to inaugurate a new work in Africa of great promise. This fund to be known as the Angola Fund should enlist the hearty support not only of every member of these churches but also of the educational institutions in the South connected with the American Missionary Association, together with individuals here and there of the African race who may be able to help out financially.

Our First Missionaries in Africa

The sustaining committee considers itself fortunate in the first missionaries to be appointed under this fund. Rev. Mr. MacDowell is a graduate of Talladega College and Theological Seminary and for something over a year has been pastor of the church at Chattanooga, Tenn. Mrs. MacDowell is also a graduate of Talladega and had a teaching experience at Athens, Ga. Mr. and Mrs. MacDowell expect to sail for Africa in the fall as soon as possible after the National Convention of Congregational Workers Among Colored People in Raleigh, N. C. The time between will be occupied by the visitation in the interests of the movement, the study of Portuguese, (the governmental language of Angola) and in sundry preparations for the new task.

WISE WORDS

I AM laying special emphasis upon the necessity of more education for the Negro, because, after all is said and done, the most successful, the most reliable, the most influential element in the Negro race, as in every race, is the educated class. It is this class that has had the greatest influence for caution and conservatism; that has been most patient and most persistent in its efforts to fit the whole Negro race for freedom and citizenship. It seems to me that the best means of bringing about a more cordial, sympathetic, and helpful relationship between the two races is through systematic training and practical education for both

races. This means loyalty and efficiency. Our struggle, then, to bring all the laborers in the South to the point where they will do their duty in this world crisis turns upon the ability of the South to feed, clothe, and properly house its labor; and to train it intellectually, morally, and spiritually. For this training, the white people, the directing class, must see that all labor, black as well as white, has full and complete opportunity to get the very best, broadest, deepest, and highest that the Creator has provided for all mankind.—PRIN. R. W. MOTON, Tuskegee

A SUGGESTION TO WOMAN'S HOME MISSIONARY UNIONS

THE American Missionary Association has long desired to recognize in some fitting manner the departure of its missionary teachers from their homes to the various fields of service. With a teaching body of more than six hundred men and women who come from all sections of the country the difficulties in accomplishing this purpose are many. The cost of transportation has already increased so much, that it is not feasible to propose any turning aside from the most direct path to each teacher's destination.

As it is impracticable for such meetings to be held in the offices in New York the Association has invited the State Conference and Woman's Home Missionary Unions to unite in a service of recognition and farewell, wherever possible in the various states from which missionaries are leaving. The sense of a strong backing will give strength and courage to the teacher, possibly taking up her work for the first time; and the bit of personal contact will arouse a deeper interest in the work of the Association among the State officers who give the gracious God speed. If such a service is held in your State, would it not be possible for you to lend your presence and enthusiasm to make it a successful gathering?

TO A. M. A. TEACHERS AND MINISTERS

OUR AMERICAN MISSIONARY must depend upon information from the field for interest with its readers, and for the degree of service which it can in turn render to our schools and churches. Often events and incidents which may not be considered striking to those who are in close relation with them, are yet full of interest to those at a distance. It seems to us that never a month in any school or church should pass without some interesting communication should be sent to us to keep alive the sympathies and benevolences of those upon whom the support and welfare of our institutions depend. Many of our schools and most of our churches are absolutely unknown to the majority of those whose benevolence we are soliciting. They look upon our work as a whole but it is the concrete fact that brings interest.

Readers do not care very much for appeals for new buildings and more money. Interesting facts and features bring money. Interesting stories of results are appeals for increased facilities. Pictures which represent the life and scenery of a locality, which show social conditions are particularly useful.

THE AMERICAN MISSIONARY ASSOCIATION IN CHINA

Rev. C. R. Hager, M. D.

We call especial attention to the record of the American Missionary Association in China through the Chinese who were converted from their pagan superstition and practices in our missions in California. Dr. Hager who since the preparation of this valuable story of missionary achievement has passed on to reward of a devoted life—the South China Mission was organized at the request of Congregational Chinese in this country and Dr. Hager was its first and for a long time its only missionary. After years of strenuous service doing pioneer and yet constructive work he was broken in health and returning to California his last years were spent in working for the Chinese and Hindus, part of the time under the auspices of the American Missionary Association. He lived a great life.

THE news of the discovery of gold in California in 1848, carried to South China, was one of the first causes of the Chinese coming to America. Strange to say, nearly all these Chinese came from one province and chiefly from four or five districts, which have an area of about 10,000 square miles.

These emigrants were country farmers whose life had largely been spent in villages tending the few acres of land which they or their nearest kindred possessed. A few were business men, and a few others students or teachers who wanted to better their material condition abroad, but very few were "coolies" or the common laborers of the coast cities. Each one represented a family who secured in some way the passage money to the land of the Flowery Flag as America is called. In each immigrant from the Middle Kingdom one could thus see a family unit, who represented parents and brothers and sisters at home. The Chinese who came were more than individuals; they still belonged to their families and clans in China, hoping at no distant day to return to them and share with them the profits of their sojourn abroad. They took their religion with them, and of course were expected to bring the same religion back with them. All that the home friends wanted was money, and they expected that their representatives abroad would remain to all intents and purposes Chinese.

Not one of these Orientals would have changed his faith if it had not been for a few earnest Christian hearts working under various missionary societies who sought to bring a knowledge of the gospel to them through the medium of the English language. For more than forty-five years such work has been carried on through the untiring efforts of Dr. W. C. Pond, and for most of that time under the American Missionary Association. From Oroville in the north to San Diego in the south, the Chinese attended the night schools, not to learn Christianity but English. Yet with the English they gradually learned the gospel story and joined themselves to the followers of Christ, until the number of baptised converts in the missions of the American Missionary Association has been considerably over three thousand. It is but natural to ask what reflex influence has been felt in China for all the efforts and money expended in California among the more than twenty missions that have been maintained by the Association. Has the investment of men and money really paid? And what has been the fruitage in China? Like all loyal sons of the Middle Kingdom, these baptized Christians returned from time to time to their own homes. Did they carry the gospel with them, or did they leave it on this side of the Pacific?

The great and lasting benefit of this work in California was the founding of the South China Mission of the American Board, through the urgent appeals of the Christian Chinese on the Pacific Coast in the

year 1883. A goodly number of Christians had been gathered through the missions of the American Missionary Association, but not a single member of the Congregational church was found among the homes of these Chinese in China. So the California Chinese carried their appeal to New York and to Boston, until a mission was established by the American Board chiefly among the homes of the American Chinese.

Some thirty-four years have elapsed since then, and what see we now? A well organized American Board Mission with some twenty-six stations; a Chinese Missionary Society with six full-fledged mission stations, entirely supported by the Chinese Christians in the American Missionary Association missions of California. The superintendent of these mission stations is a Chinese converted in one of our missions in California, the Rev. Joe Jet, who has now been in charge of the work for more than twenty-three years. At each one of these stations there is a preacher or preacher and teacher combined. In one or two instances there is a preacher and several teachers. The gospel is thus not only preached but also taught, for in connection with these stations there are seven or eight schools, one or two of which is a high school. Two or three of these schools are for girls. The total number under instruction is over 200. The text-books, besides the Bible, are the new and modern text-books used all over China. Every day the pupils are gathered for morning and evening worship, and on the Sabbath they attend the regular church service and the Sunday school.

The first work of the Society was of an itinerant character and embraced preaching, dispensing of medicines and the distribution of the Scriptures. Rev. Joe Jet represented the preacher, another Chinese converted in America distributed portions of the Bible, while two other Chinese were engaged in attending to the sick. For nearly a year this evangelistic and medical party went from place to place, preaching the gospel and healing the sick. As a rule they only visited the regions where chapels were already established or where they had been especially invited. After going over part of two districts, where the Chinese Missionary Society has now two stations, this kind of missionary work was exchanged for that of the regular preaching in chapels and the school work in connection with these chapels. The first chapel was opened in 1890 and for several years this was the only work attempted, but in the year 1894 a Preaching Hall was opened in the city of Canton, and after several years other stations were planted in Yan Ping City in 1902 and in San Ui City in 1903. Afterwards the American Board handed over the two stations of Cheung Sha and See Gow, both in the Hoi Ping districts, to the Chinese Society. The object of the Society was to have at least one station in each of the four districts whence most of the American Chinese converts came. At each one of these stations there is a church costing from $500 to $6000, and the amount of property owned by the Society at the present time is from $18,000 to $20,000 in gold, while the annual expenditure is from $700 to $1000. In some instances the school fees support the teacher in part if not wholly. The missionary working force thus consists of one superintendent with five other preachers and some eight or nine teachers. In Canton itself there is a Reading Room besides regular work of preaching and Bible instruction. The number of converts received into the church by baptism at these various stations has been about 1,000. A number of the students of these mission schools are now in American colleges preparing themselves for greater usefulness, while several have been employed as helpers in the American

Missionary Association mission schools of California. Fourteen or fifteen Chinese converts in American Missionary Association missions have given to China about ninety years of service as mission helpers. Their work in China is perhaps even larger than the present work of the American Missionary Association in California. The additions to church membership from the stations of the Chinese Missionary Society number from forty to one hundred annually. The American Missionary Association may well be proud of those it has sent out to a large and distant mission field in China with a population of several millions.

Besieds the work of the Chinese Missionary Society, much has been done by individual Christians who found the light in the American Missionary Association missions in California. Foremost among these is Rev. Yung Pak, who when the American Board gave up the Hong Kong Station in 1910 assumed full charge of this and another out station, besides caring for a station that he had personally opened in 1897. Within the last few years he has also been asked to be superintendent of a union mission conducted by Chinese Christians converted in America. He has thus four stations under his care, where four preachers and several Bible women are working. With these stations are connected two girls schools and two boys schools having more than a hundred pupils. The property of these four stations amounts to about $25,000, more than half of which was raised by the pastor and the Chinese. The annual expense of carrying on the work is from $700 to $1000. The yearly additions to the four churches is about 100. The entire membership of these churches from the beginning is fully 1000 souls. The American Board inaugurated part of this work and materially aided it for a number of years, but has now left it to the Chinese Christians. Rev. Yung Pak was a convert at one of the smallest missions of the American Missionary Association in California, but God has most wonderfully blessed him in connection with his mission work in China. He has given twenty fruitful years of service to the cause and demonstrates the value of our investments for missions among the Chinese in California. He has made good a thousand fold what was expended on the mission where he was led to Christ.

Many others, converts in our missions have had a decided influence upon mission work in China. Some have been employed by the American Board as helpers, others have stood behind all Christian work and aided with their influence and means. Neither the American Board nor the Chinese Missionary Society nor Rev. Yung Pak would have been able to do the work which has been accomplished, without the aid of these men, who in many instances have formed the bulwark of the infant churches. Some twelve men have served the American Board for a period of from one to twenty years, with a total of some forty years of service. They were principally engaged in preaching the gospel, a few in teaching, and a few others in distributing the Scriptures. One of them, Yung Chan, a former American Missionary Association helper, aided the American Board in opening five new stations. He was the lawyer of the whole mission, and when any official business was to be performed, he was the one chosen to write the communications to the Chinese officials. He was always wise in counsel, and served the American Board for twenty years.

If our space would permit we should like to mention many other Chinese who were converted to Christianity in California through the American Missionary Association and who are now engaged in valiant service in China—in pulpits, as teachers and in many positions of influence.

But one name stands out conspicuously among these many Chinese converted in America who have

aided in the educational awakening of China. Fong Fee See came to California when a boy of thirteen. He entered the mission school of the A. M. A. at Sacramento, but when his uncle opposed his attendance and his growing interest in the religion of Christ, he tied his belongings in a handkerchief, threw them out of the window and left to find a job for himself. He continued to attend the mission till he professed faith in Christ, and later became a helper in this and other missions. Afterwards he attended Pomona College, and finally graduated at the University of California, and took post-graduate work at Columbia. Returning to Canton he attended and spoke at an American Board Conference, and later went to Peking where he received the third literary degree of the Chinese educational system, the first ever granted to an American Chinese Christian. Shortly after, he was married to a Christian girl who had been educated in a San Francisco mission school. He moved to Shanghai to engage in the translation of school books for the Commercial Press. The modern textbooks which he has edited are used by the thousands in every province of China, and have contributed greatly to the development of the new China.

Not only the Chinese converted in America have played a great part in their own country, but also have these Chinese aided China in her social and moral struggles. Every Chinese preacher and every Chinese Christian has been a reformer. The evil social customs of the Chinese were arraigned from the pulpit, in the street and everywhere. Gambling, opium smoking, licentiousness and drunkenness, with the evils of polgamy, foot-binding and the various idolatrous practices and superstitions were always held up to ridicule and condemnation, and what the preacher said, the Chinese Christians reiterated in private life. They were always telling about the superiority of American customs and manners. In the building of houses many a religious battle was fought because they would not choose a lucky day nor employ a geomancer. In politics they took a leading part, though most of them had no love for the Manchu ruling class. When the Manchu dynasty was overthrown and a republic established, they gave their heart and soul to the new order of things. In Western medicine the Chinese converted in America have also had a share in benefiting China, for several of the returned American Chinese studied to be doctors, while others, seeing the benefits accrued from Western drugs, opened a number of these drug stores in the interior of China, which have been of very great benefit in the healing of the more common diseases.

South China has sometimes been called the hot-bed of rebellion, merely because the majority of the Chinese were opposed to the existing corrupt practices of their officials. But this is not surprising when it is remembered that many of the Chinese had been to America and elsewhere and had learned something better, and it is no wonder that they were the first to rise against their unjust rulers.

No matter from what angle the work of the American Missionary Association in California is viewed, it must be acknowledged that the reflex influence on China has been very great, and to a large extent has prepared the way for the general evangelization of the Canton province, as well as the reformation of the whole of China. Has not this work paid one hundred fold?

One hundred thousand Japanese are now living in the United States, all but five thousand in the Rocky Mountain and Pacific Coast districts; nearly a hundred thousand more in Hawaii. By agreement of the Japanese Government, immigration is now rigidly limited to wives and

children of previous immigrants, students, teachers and merchants.

One-sixth of the Japanese here are native-born Americans. Many of those who come from Japan would welcome the opportunity to be naturalized. They admire Washington and Lincoln and are anxious to learn the language and the ideals of their adopted country.

Hard-working, ambitious, progressive, they are rapidly adapting themselves to the social and moral standards of America. More than half of them are farmers and farm laborers. They have efficient social organization and belligerent leadership scarcely equalled by any other group of the newer immigrants.

There are seventy-eight Japanese Christian churches in the United States with fifty-two hundred members; also a strong interdenominational missionary organization largely supported by Japanese themselves, for supporting and extending the work of their churches on the Pacific Coast. Many Christian papers and magazines in Japanese are edited by the pastors and widely circulated.

Ten Christian missions in California for Chinese are maintained by the American Missionary Association with night schools, preaching services and visiting among women and children. Congregational Chinese Christians in America maintain a missionary society with six stations in China, support several workers and have built a number of churches in the villages from which they have come.

These missions do not involve advocacy of unrestricted immigration, race amalgamation, or necessarily even naturalization of Orientals who wish to become loyal Americans. But they do involve an international conscience, a recognition of the natural human rights of all who have been admitted to our country, and a conviction that the Gospel with its social implications is effective and necessary for all race adjustments and developments.

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PATRIOTISM AMONG THE NORTH AMERICAN INDIANS

OUR long-time and very efficient missionary, Miss Collins, to the Dakotas since her retirement visits from time to time the fields she devotedly helped to cultivate. She now writes from the Annual Mission Meeting of the Indians in South Dakota that she is greatly impressed by the patriotism of these first Americans. It is indeed their country to which they are giving themselves. Many graduates of the Santee School were present who made fine addresses exalting Santee as "the best school for Indians." When told that the Santee flag pole had fallen through decay, two graduates of long ago—a man and his wife—poor in this world's goods immediately announced that they would give fifty dollars for a new steel pole and they planked the money down on the table. At a special patriotic meeting the Indian "Home Guards" in U. S. uniforms, marched in with their band. A service flag was hung with over two hundred and fifty stars upon it, with five represented with a gold star. These two hundred and fifty stars would have been five hundred had the names been received. It was a solemn and impressive scene, when the names of those who had died for their own native country were mentioned, and the whole Indian audience arose and remained standing. Many Indians spoke of the necessity of "aiding the Government." One woman had given three sons, several, two, and scores one. The missionaries had given their sons. Surely it is better to send missionaries to the Indians than soldiers to fight them. Through the gospel they are now friends who once were enemies.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

RECEIPTS FOR AUGUST

We give below a comparative statement of the receipts for August and for the eleven months of the fiscal year, to August 31st.

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From Cong. Ed. Soc.	Legacies	TOTAL
1917	4,976.07	310.03	1,056.70	.....	57.34	6,400.14	3,797.49	10,197.63	1,000.00	7,509.61	18,707.24
1918	6,463.46	239.77	1,420.31	.....	23.76	8,147.30	5,126.86	13,274.16	.....	4,815.85	18,090.01
Inc.	1,487.39	.....	363.61	.....	.....	1,747.16	1,329.37	3,076.53	.....	.....	.....
Dec.	.....	70.26	.....	.....	33.58	.....	.....	.....	1,000.00	2,693.76	617.23

RECEIPTS ELEVEN MONTHS TO AUGUST 31.

Available for Regular Appropriations:

	Churches	Schools Sunday	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From Cong. Ed. Soc.	Legacies	TOTAL
1917	98,929.85	7,697.75	29,378.01	49.50	753 60	136,808.71	5,746.86	142,555.57	10,000.00	68,686.38	221,241.95
1918	107,114.57	6,908.77	32,690.74	21.50	659.91	147.395.49	12,453.11	159,848.60	.....	49,465.94	209,314.54
Inc.	8,184.72	.....	3,312.73	.....	.....	10,586.78	6,706.25	17,293.03	.....	.....	.....
Dec.	.....	788.98	.....	28.00	93.69	.....	.....	.....	10,000.00	19,220.44	11,927.41

Designated by Contributors for Special Objects:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917	5,730.12	1,851.56	4,312.69	.....	215.63	12,110.00	26,869.15	38,979.15	535.00	39,514.15
1918	2,758.70	1,357.34	3,290.65	22.00	728.14	8,156.83	23,852.69	32,009 52	200.00	32,209.52
Increase	.....	.....	.....	22.00	512.51	.....	.....	.....	.....	.....
Decrease	2,971.42	494.22	1,022.04	.....	.....	3,953.17	3,016.46	6,969.63	335.00	7,304.63

RECEIPTS ELEVEN MONTHS TO AUGUST 31.

Receipts	1916-17	1917-18	Increase	Decrease
Available for Regular Appropriations.....	$221,241.95	209,314.54	.....	11,927.41
Designated by Contributors for Special Objects..	39,514.15	32,209.52	.....	7,304.63
TOTAL RECEIPTS ELEVEN MONTHS.....	$260,756.10	241,524.06	.....	19,232.04

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

On our docket for September we have eleven applications for parsonage loans; sixty-nine for church grants, and forty-two for church loans; one hundred and twenty-two applications in all.

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The Service Flag, with its stars, and "Old Glory" fly together in many churches. They stand for loyalty and sacrifice. Their boys have gone to fight for the ideals of the Christian religion, and to make democracy and justice triumphant in the world.

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Here is another little church in the Miami district of Florida that really must have a parsonage. It is in a section whose agricultural resources are being rapidly developed It is well down toward the tip-end of the Italy of America. There are substantial and earnest people in the church who are doing their utmost for its advancement, but need a parsonage loan of $500 to help house the minister. We think that amount is in somebody's pocket, waiting to be forwarded to us.

♣ ♣ ♣

Rev. H. H. Wikoff of San Francisco, our Field Secretary for the Pacific district, has just returned from a trip to Alaska. He visited our churches in Valdez, Anchorage, and elsewhere. He reports that the churches are feeling the effects of the present world-crisis, since many of the men have been called away for war-work and other government service. Those who remain are holding on bravely, and maintaining the church work with as much vigor as possible, to be ready for the large developments in that territory sure to come in the future. He was heartily welcomed by the churches wherever he went.

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Nogales, Arizona, has a special interest for us just now, since we have recently voted new aid to our church there. It was Dr. Heald's parish when he first went to the far Southwest for reasons of health. It springs into notice just now because of a battle in the main street between American and Mexican troops over a smuggler. International Avenue zigzags its way through the center of the city, and the boundary line of the two republics is in the middle of that street.

♣ ♣ ♣

Our church in Albany, N Y., had for its pastor three quarters of a century ago a former Secretary of this Society. He was Dr. Ray Palmer, who set the world to singing his hymn, "My faith looks up to thee." That church was in the very center of the downtown district, in a building long inadequate for its needs. Not long ago it sold the old edifice to the city for $35,000, secured an excellent new site in another part of the city with a field untouched by other churches, and they are now about completing a fine new edifice. They will have a property worth about $70,000, with a fine opportunity for great usefulness.

PUTNAM, CONN., SECOND CONGREGATIONAL CHURCH

HOW THE CHURCH HELPS

By Charles H. Richards

IN addition to the general reasons for recognizing the value of the church, we find special reasons when we get down to particulars. These ought to be of great weight with those who "sit in the seat of the scornful," and who propose some substitute for the church. They suggest an Ethical Culture Society, or a club to study Comparative Religion, or a Scientific Research Association, or a League for Social Improvement, as better fitted to meet the world's need. We may heartily approve of all such organizations for bettering human life, but they are too narrow in scope and too limited in their appeal to supplant the church.

It is worth while to consider what a church of the right sort can do to help the individual, the community and the state.

It Helps the Individual

It has a potency of blessing for the personal life that is of immense importance.

What does it do for a man? It summons him from the sordid and selfish life to the noblest and most satisfying life.

What is the message of the "sweet church bell," or of the open church door to a man?

It says to him, "Come, come, come to your Father's house and think of

yourself as an immortal. Come with your burden of anxiety and drop the load at your Father's feet, knowing that he cares for you. Come with your burden of sin and drop it at the mercy seat where your Father sits waiting to speak the word of pardon to every true penitent. Come and refresh your soul with the vision of infinite love made clear and entrancing in the face of Jesus Christ. Come and attune your soul to worship as the angels do, thrilling under the ecstatic vision of the grandeur and beauty of the Almighty Father. Come and get inspiration from the thought that the infinite God is your friend and that he offers to walk with you through the journey of life. Come and get the moral tonic of his sublime truth, the comfort of his promise, and the offered might of his grace through Christ. Come and have your life sweetened, uplifted and ennobled by worship and communion with your fellow-men in your heavenly Father's house.

Nothing can compensate one for the tremendous loss he suffers if he fails to respond to this call. It is a summons to bring the soul face to face with God; to sun itself in the light of his love; to get inspiration for noble living from his truth. No self-indulgence in mere entertainment, no zeal of literary culture, no social pleasure, no delight in nature can repay one for the loss in spiritual upliftment and motive power for a better life which neglect of the church would entail.

But the church does more for a man. It summons him to a service which will not only develop his higher nature, but will enable him to share in transforming the world into a kingdom of Heaven. He is called to be an active participant in the heroic task of changing society so that it shall realize God's ideal. The church is organized for this great work and every man is asked to share in the effort to drive out the sin and sorrow of the world and enthrone truth and love. There are lives to be delivered from bondage; there are social wrongs to be righted, and giant evils to be rooted out. There is darkness to be scattered by the light of the gospel. There is despair to be transformed into exultant hope by the power of the living Christ. Come and enlist with us in this glorious task of bringing a redemptive power into human life which will ultimately secure the complete deliverance of humanity from its errors and woes, until at last the glory of the New Jerusalem shall illumine every part of our world.

No man can afford to fail to have a part in this glorious work. Not unless he is ready to let his better self be swallowed up in belittling selfishness, which is a greedy devil in the heart of every one of us, can he afford to miss this opportunity in the church. He will find joy in this service if he gives himself to it with full surrender such as no life of self-indulgence can give.

If he turns his back on the church he forfeits the best blessings which God can bestow. He is like the mole burrowing in the earth, content to be immersed in darkness and in dirt, with no eyes to see the sun, and doubting if the sun really exists because he does not see it. While if he comes to his Father's house in sincere worship, and gives himself to Christ's work with unselfish consecration, he is like the eagle of the mountain tops, who leaps from his height only to sweep in wide circles in the empyrean to still loftier altitudes; who gazes at the sun with undazzled eye, and flies far above the storms that buffet the creatures which creep over the surface of the earth.

Does someone say he finds more entertainment in the theatre, better oratory on the lecture platform, finer music at the opera, more exhilaration in the dance, more solace in the woods and by the seashore? Ask him if the making of manhood is not of supreme importance, and if the institution which trains conscience,

strengthens the grasp upon eternal truth, kindles the heart with the noblest feeling, inspires the soul with the spirit of fraternity, and fits a man to play his full part in the great task of social betterment is not, after all, the most vital and important institution in the world?

How It Helps the Community

Of course if the church helps the individual, it must help the community which is made up of individuals. But its influence for good is by no means confined to the particular persons who are attending.

Every person in the community is a beneficiary of the church. It supplies the moral ideals that promote honesty, integrity and fidelity in all walks of life. The laws of God which it sets forth are the standard of the public morality. It promotes an atmosphere of loyalty to high principles and this is the great safeguard to all the interests in life. It is the most effective police power to preserve order and property. Take away the churches and the moral tonic they supply, and the community would be likely to become a weltering chaos of immorality and disorder. In a churchless town values would decline, institutions would crumble, and life would be honeycombed with disintegrating evils.

The history of mankind attests this as true. The French Revolution in its tremendous reaction against autocracy, associating the church of that day with the tyranny it sought to overthrow, undertook to abolish the church. The splendid cathedral of Notre Dame was stripped of religious associations and termed a Temple of Reason. Its religious observances were changed into a mockery of Christian worship, and the whole community went wild in a license of conduct which was appalling. It took that people years to realize that community prosperity rests upon those foundations which religion alone can supply.

In our own country there have been several instances where the people that organized a town have resolved that it should be without any church life. But the moral disasters which followed such an effort have shown the enormous mistake of expecting to develop a pure and upright and moral community life without those principles and ideals which religion only can implant and protect. It may safely be said that what climate is to California, what sunshine is to Arizona, what irrigation is to the great arid plains of Wyoming, the church life is to the community.

A National Asset

No one can doubt that the Nation today appreciates to the full the aid of the churches in its gigantic struggle. They constitute a national asset of unspeakable value. Three-quarters of its population are members or adherents of the churches. They constitute a moral or social force of tremendous power.

They are intensely patriotic. Their pulpits ring with burning appeals. They urge men to put their lives and possessions whole-heartedly into the struggle for the defense of their homes and their liberty. The President and all our leaders look confidently to the churches to support the morale of the country and its army and navy. These churches back every reform and spring to the colors at every call for service.

Out of the churches spring all the great philanthropic organizations which are the glory of our times. The Y. M. C. A., the Red Cross, the hospitals, the societies for the relief of orphans, refugees and cripples; the Charity organizations, and all the rest of the great host of societies for social improvement are rooted in the churches. Their origin and support are found there. If the churches were abolished society would relapse into ruthless selfishness: the churches are organized love for the relief of every sort of human need.

As the churches are a national asset now, so they have always been. In many other lands the church is a state institution, ordered and supported by the nation. Here every man is free to think and worship according to his own preference. Yet there is in all of them a common faith and a common purpose. In all the history of this country the churches have been a most important factor in its development. Our Pilgrim sires laid on the shores of the new world the foundations of civil and religious liberty. In the other colonies the churches were the chief element in promoting the advancing life of the communities. At the time of the Revolutionary War it was the churches in which the spirit of independence and popular government was maintained. The fires of freedom were kindled there. Many of the preachers were among those who sprang to arms for the defense of liberty. Like the interpid parson who, when the soldiers ran out of wadding for their muskets, rushed to the church and brought out an armful of hymn-books and passed them around saying, "Give 'em Watts, boys," and so helped to win the day, other preachers of that day were eager participants in the great struggle for independence. In our Civil War, also, the churches and their pastors were zealous in the maintenance of the union and ardent supporters of the cause for which Lincoln lived and died.

As a helper of the individual, the community, and the state, therefore, the church must be reckoned as holding a position of unique importance.

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HUMACAO, P. R., CONGREGATIONAL PARSONAGE

SHELTERING THE PREACHER

GET the minister under cover. That is one of the first duties of a church. It will not do to leave him out in the cold and storm. We do not even wish him to take the risk of the Scotch dominie who reached his appointment in a pouring rain.

"I'm drenched to the skin," he said to his elder.

"Gang right into the pu'pit, mon, ye'll be dry enough there."

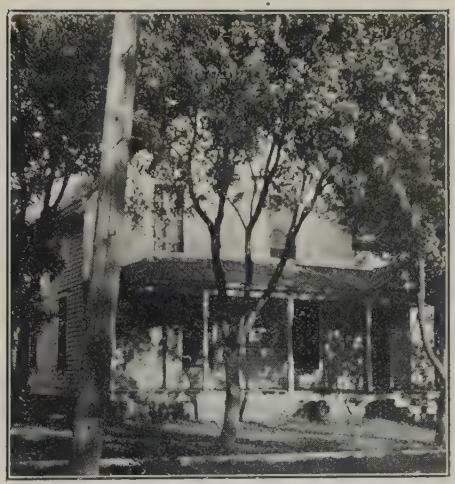
We do better than that for we propose to help each minister in our fellowship to secure a good home, in which he and his family may be protected from the storms.

We are showing in this number some of the comfortable dwellings we have enabled the churches to provide for their pastors. One is in **Humacao, Porto Rico,** our station farthest East, where the American Missionary Association has develop-

ed a fine work at the end of the island nearest the sunrise. The good church and the excellent hospital in this little city are giving a good account of themselves. The house of worship is on a corner fronting the plaza and faces the cathedral. A group of little churches in out-stations not far from this urban center add much interest to this work. The parsonage in Humacao is well adapted to the needs of the country, where we have to protect it from the additional perils of that climate.

BOSCOBEL, WIS., CONGREGATIONAL PARSONAGE

Leaving the island by steamer from San Juan, and going west by train from New York, we presently arrive at **Boscobel, Wisconsin,** where we have



CANDO, N. D., CONGREGATIONAL PARSONAGE

recently helped the church to house its minister in a first-rate home. This is a matter of peculiar interest to the Church Building Secretary, for Boscobel is only a few miles west of Madison where he was pastor for many years. He knew the church well in those days, and rejoices in its growth and usefulness. Such a home for the minister makes him contented and gives him the right surroundings for his children. It promotes the stability and success of the church, because it tends to longer pastorates. A chief peril to our churches is found in the frequent changes in their ministry, due often to the fact that they have no home.

Journeying still westward we presently alight at **Cando, North Dakota,** which claims the unique distinction of not being overchurched. In a population of about 1500 there are only two Protestant English-

WALLACE, IDAHO, CONGREGATIONAL PARSONAGE

speaking churches. We helped the church to complete its first house of

worship twenty-eight years ago, and hope to assist in the enlargement and improvement of that building, now inadequate, when the right time comes. Meanwhile they urgently needed a home for their wideawake minister, and we gladly stretched out the helping hand.

Still farther westward must we journey till we reach **Wallace, Idaho**, in the Cœur d'Alene mining district. Here amid the mountains which yield great treasure of precious metals our little church is working faithfully for the still more precious souls. The valley stretches northwest and includes other mines, and we have a group of churches doing an interesting and fruitful work. Rev. Carl H. Veazie lives in this excellent parsonage and is pastor in both Wallace and Mullan. He is gaining great influence in both these communities and his home life in this good manse gives him added power. We wish him joy in it.

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DENISON AVENUE CHURCH, CLEVELAND, OHIO

CLEVELAND, Ohio, is one of our important Congregational centers, having no less than twenty-six churches of the Pilgrim faith and polity. We ought to know for this Society has helped twenty of them to obtain their buildings. We are glad to have had a share in the development of our great work there for Cleveland had a population of more than five hundred and sixty thousand in 1910, and there is no knowing how many there are there now,—maybe three-quarters of a million.

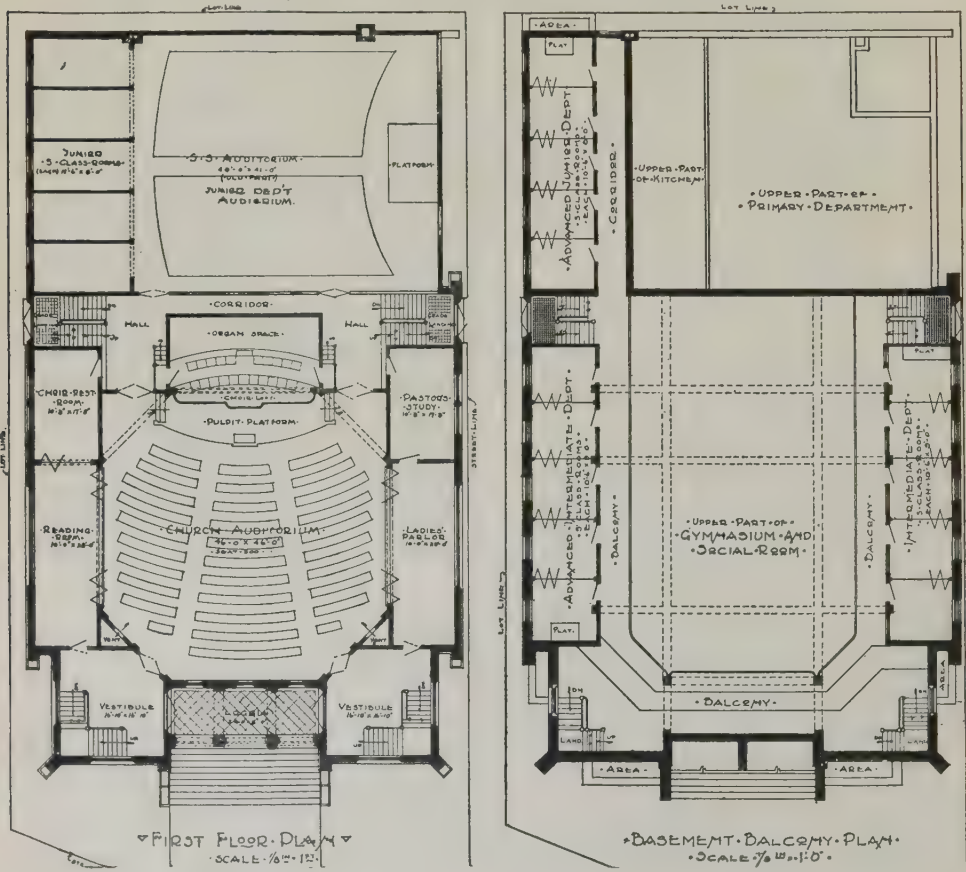
Denison Avenue Church started as a mission more than twenty years ago, in a thickly settled section about a mile west of the center of the city. All about are the homes of people of good quality but of moderate means. The City Missionary Society took a warm interest in it and watched over it with sedulous care. We co-operated with the Society and the church in completing the first edifice nineteen years ago. But the church persisted in growing. You couldn't stop it. People crowded into the little building, and the Sunday School overflowed it.

They just had to build larger, and provide for the various community needs. They wanted not merely a

preaching station but a church plant which would minister to the entire community life, and be a church home for all the people.

Under Rev. J. W. Kuyper the new church has gone on to completion, and the picture shows a structure admirably adapted to the work to be done in that part of the great and growing city. With modified Gothic features in its architecture it is pleasing to the eye, and impressive in its size. The floor plans show an arrangement of rooms well suited for a great community church.

There is a fine auditorium, with a ladies' parlor and a reading room on each side which open into the auditorium by sliding doors, thus increasing the seating capacity. Back of this great room is the Sunday School building with ample provision for the seven hundred and twenty people, young and old, enrolled for Bible study. There is a separate room for the larger Primary department with many class-rooms. In the basement is a large gymnasium which may also be used for social purposes. The banquet and other festive occasions will be celebrated here. There is a good bowling alley, and it would seem that the young life of that part of Cleveland, moral, physical, and spiritual, would have a fine chance to be developed in this noble structure. There is a place for good music also, with a fine organ, and room enough for a chorus choir of twenty or more. The cost, including the land, and furnishing, has been about $55,000. It gives a fine equipment for Christian service on the part of the nearly six hundred members. Our cities need more such well-planned churches.



DENISON AVE. CHURCH, CLEVELAND, O., FLOOR PLAN

THE CONGREGATIONAL EDUCATION SOCIETY

SNAPSHOTS OF DOANE COLLEGE

President W. O. Allen, Crete, Nebraska

Snap 1—(Origin)

Let us go back to the sixtys and seventies of the last century. Winthrop Congregational Church in Charlestown, Mass., stands on the slope of Bunker Hill. Note the two deacons that pass the collection plates up the center aisle at the Sunday morning service, Deacons Doane and Carleton. Business takes both men into the West. Their Puritan faith and ideals bloom into two colleges, Doane at Crete, Nebr., and Carleton at Northfield, Minn.

Snap 2—(Development)

A college is made of spirits not stuff. The Doane ideal has been based on intellectual integrity and the contagion of good character. The only pictures that could hint at the galaxy of noble personalities that have gone into her making would be photographs of the makers of Doane. Here we can only mention the more prominent names: Colonel Doane, founder, President Perry, Treasurer Fairchild, Professor Brown, and Professor Hosford, each of which invested himself largely in the institution for more than a quarter of a century.

Snap 3—(The Campus)

Doane has a picturesque campus, a rare possession for a college in the West. The College is set on the top of a hill overlooking the beautiful valley of the Big Blue river. The campus rises in knolls and falls away in slight ravines which contain choice springs of water. The pioneers by early and wise planting have transformed the ravines into woodland while the open campus has winding drives lined with shade trees. Nine substantial but modest buildings stand as monuments to the toil and self-sacrifice of those who care for Christian learning in a new but growing commonwealth.

Snap 4—(The Raw Material)

Nearly all men are worth educating, but the better the heredity of the student, the better the educational investment. One of the advantages possessed by Doane grows out of the fact that she is so largely engaged in educating the children of the pioneers. Some years ago a representative of the college stopped at a tyipical pioneer village of Western Nebraska and found his way into a typical pioneer home. The house was small and lacked most of the comforts and conveniences of "civilization" but it was a real home—a transplanting of sturdy Puritan stock and ideals and there were children. These children had scarcely heard of a college. The visit of the man from Doane opened a new world to them and quickened and guided youthful ambition. In due time one of the boys came to college. He was without money and also without price. The college gave him a job and he worked his way with distinction. Thus the college ideal was sown in the pioneer village. Interest spread. Another boy came and still another. The new vision and outlook reacted to lift the small community to a higher plane. The latent powers of the boys grew by leaps and bounds under college influences.

Snap 5—(The Product)

Again a college representative is on the road, this time Eastward bound. At Cleveland, Ohio, he visits the city hall to see the man at the head of the humane and rescue work for that large city. He is one of the boys from the pioneer village of X in Nebraska who came to leadership through Doane College and Yale University.

At the Euclid Avenue Presbyterian church, the man from Doane found a graduate of the Yale School of Religion as assistant pastor and parish manager, another of the Doane boys from X. This second man has an older brother, also a minister. The man from Doane found him serving as assistant and parish manager of the Cathedral church of Newark, N. J., of which Dr. Dawson is pastor.

The man from Doane found the fourth of her sons from X in a class room of Yale University, the awakened son of the Nebraska pioneer instructing the scions of our best families. This story is not fiction but fact.

Thus have the purposes and ideals of the makers of Doane been realized in flesh and blood. While all the students at Doane are not of this pioneer type, very many of them belong to this class. They bring to their college tasks red blood and the best heredity in the world, for their parents were selected as "fit" in the hard struggling days of the homesteader.

Gladstone said to the lads of Eton, "What is needed is to light up the spirit that is in a boy." Doane has been an agency of light and learning for many a "lad o' pairts" on the prairies of Nebraska who otherwise would not have caught the vision and entered the larger service. And this process is still going on with as much vigor and promise as ever. While economic conditions in Nebraska are changing, the change only adds to Doane's opportunity for service to the sons and daughters of the pioneers.

MERRILL HALL, DOANE COLLEGE, CRETE, NEBRASKA

Rev. Theodore H. Wilson is the newly elected president of Olivet College, Olivet, Michigan.

WHY WAIT?

"Why do you wait, dear brother,
Oh why do you tarry so long?"

DON'T you know about it, are you afraid, won't the school approve your recommendation? Twelve hundred schools are wondering why you do not join their number; so am I. I'm thinking about the Tercentenary Missionary Chart for the Sunday School, which grows in favor with the months. Last week I heard of a school where the use of the Chart had petered out. The pastor gathered from the superintendent that the scheme had played out and was probably discontinued. A little inquiry showed that the school did not register last December for the new Chart and has accordingly never seen it nor the hero tales for this year. Something petered out, to be sure.

Now is the time to register, when the fall hero tales and programs of the American Board and the Woman's Board are coming out. To wait till January means four months' loss of a good thing. The Chart for this year will be the Chart for next year, and no new registration will be necessary in January for 1919.

Write to Miles B. Fisher, D.D., Secretary of Missionary Education, for particulars, 14 Beacon Street, Boston, Mass.

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PRESIDENT WILSON SAYS "GO TO COLLEGE"

The White House
Washington

My Dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education.

Cordially and sincerely yours,

WOODROW WILSON.

HON. FRANKLIN K. LANE,
Secretary of the Interior.

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Rev. E. Lee Howard, D.D., pastor of the St. Anthony Park Congregational church of St. Paul has been called to the presidency of Fargo College, N. Dakota, and he has accepted and is already at work.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The attention of mission Sunday School workers is called to the opportunity for giving their work a good boost with the Every Member Drive, which culminates on December 8th. They can do no better than to teach their children at the very earliest opportunity to take a systematic part financially in the work of the Church, both local and world-wide.

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The following changes and additions in the field force have recently been made: Rev. George R. Merrill of Dorchester, Massachusetts, becomes superintendent of the Southeast; Rev. H. C. Juell becomes Assistant Superintendent for South Dakota, and Rev. W. B. Dunn general missionary for Wyoming. Our force is also being enlarged somewhat at the present time by the taking on of Italian and Spanish speaking workers in connection with the State Conference in Northern California. We shall follow the work of Mr. John Carrion and Mr. Francisco Martello with deep interest.

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The Children's Day returns for 1918 have been encouraging. The receipts for June were a few hundred dollars in excess of those for the same month last year, and the remittances are still coming in. It is very gratifying to find the offering increasing with the years, especially at this crucial period when there are so many demands on the pocketbooks of all. It is a proof that we realize the great importance of giving our loyal support to the great fundamental work of Sunday School extension, as one of the helps toward winning the war.

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A MESSAGE FROM THE WEST

MANY interesting features are noted in connection with the annual meetings of the Inland Empire Sunday School Association which held four conventions this year instead of the usual one. The Association put on a strong program at each place, and had the largest registration in the thirteen years of its history. Practically all of the workers from the various schools in the territory of Washington and Northern Idaho were present. There were very few schools with no delegates, and most of the schools had from one to twenty present at most of the sessions.

In the first place it was interesting to note the large number of delegates who are just beginning Sunday School work, this being their first convention. Many of these were young people of High School age, while a good proportion was made up of people of middle age who are just beginning to see the necessity of either giving themselves to the work or allowing the schools to close and close permanently.

Nearly all schools reported a seri-

ous shortage of workers. The rural and small town schools seem to be hit harder than those of the city, which necessitated the closing of several of our smaller country schools for the summer. The demand for labor is taking the mechanics from the country towns, and the ranchers, all being short of help, have been bending every effort to produce a big crop, and it is feared in most instances that there is some danger of forgetting altogether the great need for the spiritual as well as the material farming. Many of our people are more anxious to feed the body than to feed the soul.

The continuous change of workers in the Sunday Schools brings up many problems, such as that presented in Kingston, Idaho, where one half of the workers have moved away since the first of the year. In this school they now have a Presbyterian Superintendent, a Catholic Assistant and Organist, a Methodist Secretary, a Moravian teacher of the Boys' class, an Episcopalian as the adult teacher, and a Baptist as teacher of a small class of little girls. Last year they had a Catholic as Superintendent, and a Catholic lady taught the beginners' class. It is needless to say that this is a Union Sunday School. No denomination is so well fitted for this kind of work as ours is, and there are a large number of just such communities, many without any Sunday School, and some without the desire for any School, whose problems it is up to us to shoulder.

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THE ROMANCE OF PIONEER PREACHING

Rev. C. E. Enlow, Arch Creek, Florida

WHILE there is much in common in city, lumber camp, mine and frontier work yet each has a peculiarity that may be especially fascinating. I can never forget those vacation months spent in missionary work up and down the Wood River valley, in Nebraska. Sunday School and preaching services in the forenoon in an unfinished store building, with boards across nail kegs for pews, a hasty lunch and a twelve-mile ride on horseback where another Sunday School and preaching service were held in a sod schoolhouse—another ride of twenty miles, and two more services completed the day's program.

The "romance" of such work becomes a real thrill as the speaker looks into the faces of his hearers, realizing, as he must, that his every word is taken in most eagerly even as a Divine message. Their hunger is so pathetic it makes service a real joy. One is very forcefully reminded of a nest of young robins, with mouths wide open, eyes pathetically closed, and hunger so genuine that they gladly take whatever the mother bird may bring. It touches the hearstrings of the message bearer.

But add to these the environment such as you see in the "Palm Grove" Sunday School pictured elsewhere, and you are made to realize as never before that "the heavens declare the glory of God, and the firmament showeth his handiwork." Here in a native grove of palms with majestic cypress, rubber, and other shade trees, on the shore of a great inland sea, Lake Okeechohee, in a soil seldom equalled and never surpassed in fertility, with a climate suited to man's every need, where all nature is eloquent in voicing God's love and bounteous care the romance is most gloriously real.

A few months ago a special invitation was sent asking us to visit East Beach to see if we could not unite the spiritual interests of the community. So with "baby organ" and wife to play it, we met with several au-

diences in which were gathered all classes of people from all parts of the country, with all kinds of needs. A real problem, a real opportunity, all to be met only by a real pastor. Who will send him and who will go?

One must not get the impression that these people have no service other than we can give, for they do have frequent visitors—men whose business it seems to be to get a muck farm and who more or less preach "to pay expenses,"—and yet others who illustrate the Saviour's word in Matthew 23:15, for the results of their efforts bear just such fruitage.

Here around this great fresh water lake, second only to Lake Michigan in size, there are literally thousands of homeseekers, speculators, in one form or another, and what might be called agricultural tramps, each seeking the object of his desire and so engrossed in it that the deeper needs are sadly neglected. To be sure there are many who act as real leaven in their communities, who see to it that the children have day and Sunday School privileges who are honestly striving to develop the spiritual side of the community, but they realize sooner or later the enormous problem we are facing, for we may aptly say that most of our hearers are in many ways as helpless as the young robins of which we spoke. A large percentage are illiterate people of pronounced sectarian prejudices, and with other sectional and superstitious likes and dislikes and it puts one to a severe test to meet all these conditions and to minister to the real needs.

SUNDAY SCHOOL AT PALM GROVE, FLA.

The hopeful side is the newer generation growing into early manhood and womanhood and learning to covet, in the best sense, the things that make for real life. Truly the fields are white already to the harvest but the laborers are, oh, so few! Pray ye, therefore, the Lord of the Harvest that he may send your missionary and many others into these needy fields, there to patiently mould life into His likeness.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THAT CHRISTMAS FUND

THE Board of Ministerial Relief is paying, on the average, the largest pensions during 1918, in the history of the work. Still they are far below what they ought to be even in ordinary times. For these war times, with soaring prices, they are distressingly insufficient.

It is no wonder that scores of letters have been received by the Board, during the year, asking for an increase in the pension.

We need to quote but one letter: "I am as usual trying to live, but it is the hardest and closest time I have ever seen. However, when I get too blue, I ask the Savior to carry my load. I know all my wants will be supplied in time, if I trust, and so I try not to worry. My health is not good."

So far as possible the Board of Ministerial Relief has endeavored to meet this situation. It has now reached the point where it dares not enlarge its pensions.

The Christmas Fund has never been promised. It is not for 1918. But we have a very definite hope and modest goal which can be realized if all who are in sympathy with the work of the Board and have affection for the aged men and women who constitute its roll of honor, will co-operate.

Our goal is $15,000. Our hope is to be able to make from this fund a substantial addition to the amount of each pension for 1918. These additions are not a part of the regular annual pensions, but, supplemental to them. In effect, they are a real increase of the pension. They round out the year. They are received in the season of festival and gladness, so they cheer the heart and bring back the impulses of youth. They are a reminder to the feeble, the shut in and the failing, that they are not forgotten and that the churches still love them. The fruit of their labors still exists and can be found in every state and town, in remote settlements, in foreign fields and on that far and fair shore where it can never perish. These men and women, in their day, enriched home and church, school and college and made possible the present attainment and outlook of our great denomination. They did it through consecration and devotion. Like the apostle, each one could say, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus." They have now finished their active course. The time of their departure is near at hand. But, is it not a serious reflection upon the churches that so many of these heroes of the holy war must spend their last days in bitterest need and sore distress? And the churches are abundantly able to relieve them. Will they do it? We believe they will. They are doing it better now than ever before and they will do it still more bountifully in the future. One way to do it and that right soon, is by giving this year, the largest Christmas Fund of the sixteen years of the history of that fund. We will have more to say of this Fund in the next two issues of the magazine, and are sure our readers will be interested in our message.

A REQUEST FOR CLOTHING

WE have said but little lately about clothing. There have been two special reasons for this silence.

First, more women's societies than formerly have accepted applications for boxes to be filled and sent direct to the homes of our aged and retired pastors. Second, the call for clothing to be sent to Belgium, France and other places in Europe, has been so urgent that we refrained from mentioning the needs of our aged friends.

But now, the calls for help in this line have so increased and the need been made so apparent, that we venture again to remind those interested, of our desire to receive, at the New York office, clothing, in good condition, for men, women and children.

There are many special requests for table and bed supplies, towels, shoes, socks, hosiery, under clothing, overcoats and business or sack suits.

One minister greatly desires a good razor. We sent him one last year but it did not prove to be a good one. There is an urgent request for a sweater for a lady, and a fur neck piece for a widow who had the great misfortune to lose one she prized most highly.

Where a box can be filled and sent direct, we prefer that method and will furnish name of applicant on request. But, there are many who have only a few articles, or even a single garment, to give away. Such gifts can be sent to W. A. Rice, 287 Fourth Ave., Room 511, New York, by parcel post or prepaid express. We prefer not to have articles sent by freight, as drayage is difficult to obtain and very expensive in this great city. Besides the red tape in getting such shipments from the freight depots is exacting and often exasperating. If not taken out within a specified and usually a brief period of time, they are put in storage and the extra charges begin at once. So please send by parcel post or express.

We invite correspondence with those who would help us in this good work. And, will you bear with us a moment longer, while we again emphasize the reminder, that we can only make use of garments and articles that are in good condition. We never mean to send to these worthy people any article that is not clean and in good repair.

We take this opportunity to thank once more all those who have helped in the past.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the eight months, ending August 31, 1917 and 1918

	Churches	Women's Societies	Sun. School Y.P. &C.E.S.	Assns. and Conferences	State Societies	Individuals	Income from Endowment	TOTAL
1917	11,370.72	1,902.66	1,221.35	498.34	8,023.51	2,621.68	28,242.73	53,880.99
1918	10,752.64	2,211.87	1,253.11	708.71	7,049.41	3,060.73	36,045.61	61,082.08
Increase .		309.21	31.76	210.37		439.05	7,802.88	7,201.09
Decrease .	618.08				974.10			

NOTE: Donations, Conditional Gifts and Legacies received for the permanent Endowment during the eight months ending August 31, 1918—$10,783.03.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE SCHAUFFLER DRIVE

WHAT—Completion of the $125,000 needed for building and endowing the Schauffler Missionary Training School.

WHEN—October 1st, 1918, to January 1st, 1919.

WHERE—In every Congregational church in the United States.

HOW—Find out what district you are in, and write to the Chairman for information.

CENTRAL DISTRICT.

Chairman—Mrs. Chas. Hutchison, 341 W. Oakland Ave., Toledo, O.

Colorado	South Dakota
Indiana	Texas
Kansas	Iowa
Michigan	Minnesota
Illinois	Missouri
Montana	Nebraska
North Dakota	Ohio
Wisconsin	Oklahoma

EASTERN DISTRICT

Chairman—Miss Dora H. Moulton, 9 Hill St., Portland, Me.

Maine	Alabama
New Hampshire	Georgia
Vermont	Mississippi
Mass. & R. I.	Connecticut
Tenn., Ky., Ark.	New York
Pennsylvania	New Jersey
Florida	Maryland

Washington, D. C.

WESTERN DISTRICT

Chairman—Mrs. W. J. Pell, Claremont, Cal.

No. California	Arizona
So. California	Washington
Idaho	Oregon

Utah

Which state will be first to meet its full assignment?

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OUR 1919 CALENDAR

Consult now with your officers as to the number of Calendars your Union or your auxiliary will need, and send in your order promptly. The present Calendar is good—the new one is better.

TOPIC FOR NOVEMBER

A GOOD SAMARITAN

American Missionary Association

Hymn—The Ninety and Nine.

Responsive Reading—Luke 10.25—37.

Sentence prayers.

Hymn—"We Give Thee But Thine Own."

Study—The Helper, The A. M. A.

When founded? For what purpose? Trace its growth and development. Name ten missionaries and locate their fields. Describe at least three different schools, telling where they are situated, to whom they minister, and some of the results of their work.

The Helped—In Alaska, in New Mexico and Utah; Orientals in America; Southern Highlanders and negroes; Porto Rico. Describe at least one school, church, or other station where work is done among each of the races suggested.

Closing Hymn—"O Beautiful for Spacious Skies."

Preparation—Have a good-sized map of the U. S., without too much detail, on which A. M. A. stations may be marked with small flags. Letters from missionaries may be obtained by writing to Mrs. Wilcox of the Woman's Bureau of the A. M. A. The leader may prepare a "Shorter Catechism" on the A. M. A., giving out written slips containing names, dates, and so forth, to be given as called for. An "A. M. A. Quiz" may also be prepared.

Literature describing every form of the A. M. A. work may be had by writing to Mrs. Wilcox or to this office. A file of the "American Missionary Magazine" will furnish much useful material.

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THE ANNUAL MEETING

REMEMBER the Annual Meeting of the Federation in the First Church of Montclair, New Jersey, October 16-17.

Each union is entitled to seven accredited delegates, who may attend and vote either in person or by

proxy. Our home missionary task has never been so important, so vital to our country and to the kingdom of God as it is today. It is the purpose of the Program Committee to make the various sessions of the meeting as practical and helpful as possible. Special emphasis will be laid upon our work for young people, and upon ways that have been tried and found successful for interesting them in missionary work. Entertainment of lodging and breakfast will be furnished. For further information in this matter correspond with Mrs. Charles F. Chase, 12 Prospect street, Montclair, N. J. Montclair is reached by the following railroads; the Greenwood Lake division of the Erie, and the Delaware and Lackawanna. This latter road makes better connections with the trolleys and is nearest the church. The Jersey Central and Pennsylvania make trolley connections with Montclair from Newark.

Come to this annual meeting and help by your counsel and your interest.

HOME MISSION WEEK

THE week of November 17-24 has been set aside as Home Mission Week, with the general topic of "Christian Americanization—Our National Ideal and Mission." The Interdenominational Day of Prayer for Home Missions will fall within this week, on Thursday, Nov. 21. Union presidents are urged to observe this week and the Day of Prayer and to promote such observance throughout their Unions.

Suggestive pamphlets, programs, and other literature may be obtained from this office or from the office of the Home Missions Council, 156 Fifth Ave., New York City.

Among these suggested helps is an especially attractive leaflet containing an excellent program arranged for the use of Women's Missionary Societies, also one for the use of Young Women's Societies in church or college, and one for use on the Interdenominational Day of Prayer. In addition the leaflet contains suggestions for practical service along Americanization lines and a helpful list of "Stories of Americanization." Its price is five cents. This program should be procured by all leaders in home missionary work and an earnest effort made with its help to set before our women the imperative need for Christian Americanization. "Christian America—the Lasting Liberty Bond" is the slogan for Home Mission Week. Let us not fail to take our full share in this great investment.

MORE ABOUT OUR BOX WORK

AS we face the coming winter, we face also the realization that there never was a time when so many of our Home Missionary mothers and daughters were holding the fort at home—with over five hundred commissioned ministers in the camps, or actually across the waters.

You know the uniform the man at the front wears, as you see it constantly these days. You also know the uniform the man on the frontier wears, as he has what you sent. There will be an unusual call for fur overcoats this year, and heavy outside garments, as many of the churches will not be able to expend their usual amount of money on such gifts.

The freight charges will be expensive and transportation will be delayed. We suggest, as the result of our experience last year, that instead of putting all gifts into one box, they be sent by parcel post in packages weighing up to fifty pounds. We have found this a most safe and satisfactory way. Individuals having good suits to give away will be most welcome correspondents if they will write to the Box Department of the C. H. M. S., at 287 Fourth Avenue, New York City.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

[To those leaders of Young People's Work who are looking for "something new," the following letter should prove at once suggestive and inspiring. "Puritan Girls" has proved its worth as an organization for reaching and holding girls of the 'teen age, and it is hope that many of our churches will find in it the means of solving what is always a difficult problem.]

A CONGREGATIONAL GIRLS' CLUB

What One Girl Found Out About It and Others Will Want to Know

Dear Mary:

You know how eager our Sunday school class has been to organize into a club. For a long time we couldn't decide what kind of a club to have, the interesting ones seemed to be so expensive and to take so much time away from our church and home duties. But now we have found just exactly the right thing, the Puritan Girls.

We first saw in the "Congregationalist and Advance" about this new club that had been started in the First Congregational church of Indianapolis, Indiana, and there was a most fetching picture of the girls in quaint Puritan costume, grouped about a spinningwheel. It looked just too sweet for anything, and that picture settled the matter with us at once. But when we wrote to the founder, Miss Alma Sickler, 220 East 11th street, Indianapolis, inclosing a dime for full information, we found out that every one of our needs was met by this club.

In the first place, it's lots of fun, for you make believe that you've just come over in the Mayflower. Of course we learn things about the whole Puritan movement of which the Pilgrim Fathers were a branch, but we take the names of Rose Standish, Patience Brewster, and other women of Plymouth, and always go by those names on our hikes and at the meetings. We also study up about these women and try to be like them.

The leader of the club goes by the name of Mary Chilton, after the first woman to step on Plymouth Rock. But the work does not all fall on one leader. Several of the older young women are "Guides," and each has charge of some one department, like first aid classes, nature study, picnics, etc. Mary Chilton always presides at the monthly business meetings, when we initiate new members and award merit beads.

You see we have certain "stints" that we earn honor beads for, like learning things in nature study, Congregational history, etc., or by helping mother with the house work, or social service in the church. I've got twelve beads already, and what do you think? I've actually got so I make my bed and tidy up my room very morning without being told.

We turned our class corner into a club room and decorated it with pictures of the Mayflower, Plymouth Rock, and an old fashioned sampler. We even found a spinning wheel up in Mrs. Daggett's attic, and persuaded her to loan it to us, as she wouldn't sell it.

We have club pins, too, with the date 1620 on them. They are just too sweet for anything, and cost only thirty-five cents. There isn't anything expensive about any of it. Each girl makes her own dress and the material only costs a little over a dollar. We were all ready to make our dresses and caps as soon as the instructions came. But we found out that making the costume is a regular ceremony and before you can make each article you have to learn certain things, and read Miles Standish, and all that. It means something when a girl puts on that dress.

The club work is entirely elastic. We can bring in any kind of fun and study that we want. But the best thing about it is what we learn about Congregational history and principles and about the foundations of our country. It certainly makes us more loyal to our denomination and more active in the church. Dr. Wheeler says we Puritan girls are his main helpers already.

It makes us patriotic, too. My, you ought to see us salute the flag, now that we understand more of what liberty means. You better believe we Puritan Girls are one hundred per cent Americans, and the girls in your class will be, too, if you organize them into such a club. Miss Sickler wrote us that there are now twenty-four clubs in seventeen states from Maine to California and Michigan to Alabama. Why don't you try to be the twenty-fifth?

Ever Your Friend,

SARAH DEXTER,
"Priscilla Alden."

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for August, 1918

The Daniel Hand Educational Fund for Colored People

Income for August from Investments	$ 6,671.99
Previously acknowledged	55,415.67
	$62,087.66

Current Receipts

EASTERN DISTRICT

MAINE—$231.25.

Ellsworth "A Friend," 10. **Hallowell:** Ch., 10. **Hiram:** Ch., 4. **Lewiston:** Mrs. N. E. M., 5. **Limerick:** "Friends," 3. **Westbrook:** Ch., 13.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer. **Bangor:** All Souls, Jr. Aux. for Pleasant Hill, 35. Hammond St., 5.38. **Houlton:** 10. **Interest on Page Legacy:** 2. **Machias:** 23. **Portland** Woodfords, 29.92. **So. Portland:** First, 10; Spurwink, 5. **Thomaston:** 2.72. **Waterville: 40. Westbrook:** W. M. S., 8.84; P. S. S., 4.39. **York:** First, 10. Total, $186.25.

NEW HAMPSHIRE—$355.31.

(Donations 333.35, Legacy 21.96)

Alstead: First Ch., 3.85. **Atkinson:** Ch., 25. **Bennington:** C. E. Soc., for work in New Mexico, 5. **Campton:** Ch., 16.33. **Concord:** South Ch., 25, additional, by A. A. M. F. **Gilsum:** Ch., 9. **Goshen** Ch., 2.62. **Hampton:** Ch., 20. **Haverhill:** First Ch., 6.60. **Hooksett:** Ch., 12. **Laconia:** Ch., 30.50. **Lisbon:** Ch., 75; Miss M. R. C., 50. **Plaistow & North Haverhill:** Ch., 9.57. **Rindge:** First Ch., 21.88. **Walpole:** First Ch., 12.47. **West Stewartstown:** Ch., 3.53. **Wilton** E. G. H., 5.

Legacy.

Cornish: Sarah W. Westgate, by Elwin W. Quimby, 21.96.

VERMONT—$385.03.

(Donations 108.37, Legacy 276.66)

Bennington: Mrs. A. J. H., 25. **Danville:** Ch., 10. **Dorset:** Ch., 20.65. **East Brookfield:** Ch., 6.07. **Fair Haven:** First Ch., 5. **Greensboro:** Ch., 13.65. **Norwich:** Ch. Ladies' Bible Class, 5. **Pittsfield:** First Ch., 3. **Swanton** First Ch., 10. **West Brattleboro:** "A Friend," 10.

Legacy

Barnet: Alexander Holmes, 830.00, (reserve legacy 553.34), 276.66.

MASSACHUSETTS—$2,920.23.

(Donations 2,189.57, Legacies 730.66)

Abington: First Ch., 1. **Amesbury:** Union Ch., 4.10. **Atlantic:** "A Friend," 10. **Beverly:** Miss M.. E. G., 2. **Billerica:** Ladies' Sewing Soc., bbl. goods for Moorhead, Miss. **Boston:** M. L. E., 100; Mrs. E. C. P. 2. **Dorchester:** Mrs. A. M. A., 1. **Roslindale:** Ch., 8. **Roxbury** Mrs. F. L. F., 25. **Brighton:** Ch., 14.97. **Brookline:** "In Memoriam," 50. **Clinton:** First Ch., 67.50. **Conway:** A. L. H., box goods for Moorhead, Miss. **Dalton:** Hon. W. M. C., for Tougaloo College, 100; Miss C. L. C., for Tougaloo College, 75. **Dracut:** Central Ch., 8.29. **Dunstable:** Evangelical Ch., 19.65. **East Douglas:** Miss R. E. W., 4.50. **East Northfield:** Miss S. M. L., 5. **Fall River:** A. H. B., 25; C. L. B., 25; Miss C. E. B., 25. **Falmouth:** First Ch., 45.10; H. W. C., 25; Mr. and Mrs. E. W. C., 25. **Framingham** H. A. P., 5. **Framingham Center:** Dr. E. K. for Tougaloo College, 5. **Gilbertville:** Ch., 50. **Great Barrington:** Mrs. G. C., 10. **Greenwich:** Ch., 3.34. **Haverhill:** E. A. D., 5. **Holden:** Ch., 13.26. **Holyoke:** First Ch., 147.88. **Hopkinton:** First Ch., 44.27. **Lancaster:** K. M. M., 5; M. A. M., 2. **Lawrence:** South Ch., 11.27. **Lee:** "Friends" in Ch., 40; W. M., 5. **Lowell:** Highland Ch., for Albuquerque, N. M., 5; D. L. P., 10; "A Friend," 500. **Lynn:** Central Ch., 10.01. **Maynard:** Ch., 10. **Medway:** Ch., 69c. **Melrose Highlands:** Ch., by G. W. B., 1. **Monson:** Ch., 64.20. **Needham:** Z. A. N., 25. **Newburyport:** C. A. B., 25; Miss M. & J. and Mr. R., 3. **Newton Center:** Miss E. E. P., 1. **Northampton:** First Ch., 109.15; E. P. C., 10. **Northboro:** Miss C. S., 10. **Northbridge:** Mrs. R. H., 2. **Plympton:** Ch., 1.15. **Reading:** First Ch., 34.55. **Rockport:** First Ch., 14.82. **Salem:** "A Friend," 25. **Saugus:** W. B. T., 25. **Somerset:** Ch., 4.22. **South Hadley:** "A Friend," 7. **Springfield:** Park Ch., 25; Miss M. D. C., 10. **Sunderland:** First Ch., 14. **Taunton:** Trinitarian Ch., 35.75. **Waltham:** A. A. C., 3. **Waverly:** First Ch., 9.90. **West Brookfield:** Ch., 5. **Westminster:** C. E. Soc., for Hospital at Humacao, Porto Rico, 5. **Winchendon Center:** First Ch., 9. **Woburn:** First Ch., 150. **Worcester:** H. H. M., 10.

Legacies

Charlestown: Mary K. Flint, 4. **Enfield:** Josiah B. Woods, 60. **Newton:** John Ward, 2,000 (reserve legacy 1,333,34), 666.66.

RHODE ISLAND—$97.96.

Peace Dale: Miss C. H., 10. **Providence:** Union Ch., 77.96; H. G. T., 10.

CENTRAL DISTRICT

CONNECTICUT—$2091.57.

Ansonia: L. F. A., 25. **Bridgeport:** E. W. J., for Cotton Valley School, 12; E. R. S., 10; Mrs. E. S., 10. **Chester:** Mrs. F. S. S., 10. **Coventry:** Second Ch,. 4. **Darien:** Ch., 6.50. **Hampton:** Ch., 2.40. **Hartford:** First Ch. of Christ, 272.15; Mrs. J. M. M., 100; Miss L. C. H., 15; Miss E. G. M., and sister, 5; W. S. P., 10. **Litchfield:** First Ch., 50. **Meriden:** First Ch., 307.38; First Ch.,

by "A Friend," 25; M. H. W., 10. **Middlefield:** Ch., 13.91. **Middletown:** First Ch., 10. J. H. B., 25. **Naugatuck:** M. C. S., 1. **New Britain:** South Ch. S. S., 31.35; A. N. L., 25. **New Haven:** Plymouth Ch., 90; G. K., 5. **New London:** B. C. P., 5; "A Friend," 100. **New Milford:** First Ch., 40.69. **Plantsville:** Mrs. L. A. B., 5. **Redding:** Ch., 16.80. **Rockville:** E. G. B., 10; Mrs. J. A. M., 100; F. T. M., 25; W. M., 25; Mrs. H. E. T., 1, for Tougaloo College. **Salem:** Ch., by E. E. F., 50. **South Manchester:** Swedish Ch., 3. **Southport:** Ch., 100. **Stamford:** First Ch., 31.44. **Stonington:** Second Ch., 22. **Talcottville:** J. G. T., 100. **Terryville:** Ch., 85.08; S. S., for Tougaloo College, 5.35; "A Friend," 10. **Thompsonville:** H. E. V., 5. **Waterbury:** B. P. H., 25; K. L. P., 10. **Watertown:** First Ch., 20.77; E. H. S., 100. **West Suffield:** Ch., 3.38. **Wethersfield:** Ch., 66.10. **Windsor:** G. H. C., 15. **Winsted:** E. R. H., 5. **Woodstock:** First Ch., 30.27.

NEW YORK—$2,196.38.

Aquebogue: Ch., 7.60. **Bay Shore:** Ch., 10.25. **Brooklyn:** E. H. B., 15; W. G. C., 10; Mrs. M. L. R., 100. **Buffalo:** W. H. C., 1,000. **Canaan:** Ch., 7.12. **Canandaigua:** Ch., for Tougaloo College, 75; Dr. and Mrs. H. C. B., 5; Dr. R. G. C., 25; Mrs. A. G. C., 10; E. G. H., 5; H. H., 6; F. H. H., 10; Mrs. F. F. T., 100, for Tougaloo College; Mrs. M. C. T., 50. **Cortland:** A. M. W., 10| **Danby:** Ch., 3.75. **De Ruyter:** Ch., 1.50. **East Rockaway:** Bethany Ch., 16. **Ellington:** Ch., 13. **Hamburg:** S. E. W., 25. **Jamesport:** Ch., 5.98. **Jamestown:** J. L. G., 10; Mrs. E. C. H., 50. **Lake View:** Ch., 3.50. **Munnsville:** Ch., 3.25. **New York:** Broadway Tabernacle Ch., by Mrs. C. L. W., 15; D. S. D., 100; Mrs. M. E. D., 10; Prof. T. E. H., 10; G. W. M., 50, for Tougaloo College; Mrs. M. S. J., 20; Mrs. H. S., 25; M. L. S., 50. **North Evans:** Ch., 3.25. **Oxford:** First Ch., 10. **Perry Center:** Ch., 5.64. **Pine Island:** Ch., 13. **Port Leyden:** Ch., 3.52. **Poughkeepsie:** First Ch., 38. **Riverhead:** First Ch., 15.90. **Rochester:** F. H. W., 25. **Roscoe:** Ch., 3.90. **Salamanca:** Ch., 10. **Sherburne:** S. S., 23.40. **Syracuse:** Pilgrim Ch., 3.96. **Tuckahoe:** Union Ch., 5. **Union Center:** Ch., 2.86. **Walton:** First Ch., 10; T. L. O., 10; Mrs. C. C. T., and daughter, 1. **Wellsville:** Mrs. E. J. F., 25. **Woodhaven:** Christ Ch., 4. **Woodside:** Miss C. L. B., 10; —"C. S. S.," 100;; "A Friend," 15.

NEW JERSEY—$401.00.

Basking Ridge: Presb. Ch., for Tougaloo College, 20. **East Orange:** C. L. B., 5. **Montclair:** Miss C. S. H., for Tougaloo College, 165. **Paterson:** First Ch., 26. **Upper Montclair:** Christian Union Ch., 185.

PENNSYLVANIA—$85.00.

Kane: W. H. D., 20. **Mahaney City:** Bethel Ch., 10. **Ridgway:** M. K. W., 5. **Warren:** C. J. C., 50.

DISTRICT OF COLUMBIA—$5.00.

Washington: W. H. R., 5.

OHIO—$1,824.25.

(Donations 801.05, Legacies 1,023.20)

Akron: First Ch., for Tougaloo College, 40; Dr. and Mrs. J. G. G., for Tougaloo College, 10. **Amherst:** Second Ch., 10.40. **Ashtabula:** First Ch., 8.50; Second Ch., 12. **Burton:** Ch., 5. **Canton:** Ch., 21. **Cleveland:** Glenville S. S., 80c; Highland Ch., 4.55; Trinity Ch., 4.25; J. F. J., 10; J. R. P., 10. **Columbus:** Eastwood Ch., 18.20; J. A. J., 20. **East Cleveland:** Calvary Ch., 5; East Ch., 8.60; M. A. G., 3. **Elyria:** First Ch., 21.61; Missionary Study Club, 15. **Huntsburgh:** Mrs. M. E. M., 10. **Kingsville:** Mrs. S. C. K., 4.86; Miss E. S. C., 1. **Lima:** Ch., 6.05. **Madison:** Ch, 6.05. **Mansfield:** Mayflower Ch., 6; Mrs. A. C. H., in memory of her mother, 5. **Mt. Vernon:** Ch., 21.25. **North Olmsted:** O. A. R., 5. **North Ridgeville:** Ch., 1.90. **Oberlin:** First Ch., 52.35; Second Ch., 33.70. **Parkman:** Ch., 4.80. **Sandusky:** First Ch., 15. **Toledo:** Second Ch. ,20. **Twinsburg:** Ch., 5.60; S. S., 2.60. **Vermilion:** Ch. and S. S., 7.50

Womans' Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. **Akron:** First W. M. S., 16.10; West S. S., 11.56 (10 of which from "Class Ruth," for Pleasant Hill, Tenn.) **Ashtabula:** First W. G., 7.25. **Atwater:** W. S., 1.96. **Austinburg:** W. M. S., 2.53, C. E. Soc., for nurse at Humacao, P. R., 1.50. **Bellevue:** S. S., for Library at Albuquerque, 2. **Berea:** M. S., for Pleasant Hill, 10; S. S., for Pleasant Hill, 2. **Berlin Heights:** M. S., 1.50. **Cincinnati:** Plym. S. S., 92c; Storrs W. M. S., 69c. **Claridon:** W. S., 2.30. **Cleveland:** Archwood, W. A., 3.94; Cyril W. M. S., 1.15; Euclid, W. M. A., 28.75; Y. L., 5.75; Highland Y. L., for nurse, Humacao Hospital P. R., 5; S. S., Lincoln Mem., 4.05; Highland, S. S., Prim. Dept. for Pleasant Hill, 10; Hough Ave., S. S., 4.98; Jr. C. E. Soc., 46c; Jones Rd. M. S., 2.30; Kinsman Union, Y. L., for nurse in Porto Rico, 1; Park, Y. L., for nurse in Porto Rico, 5; S. S., 2.76; Park, C. E. Soc., for nurse in Porto Rico, 2.50; Trinity W. A., 1.84. **East Cleveland:** Calvary, Sr., 1.90; East Ch., W. A., 4.60; S. S., 2.30. **Columbus:** Plymouth, L. S., 2.30; South, Sr., 1.25. **Coolville:** W. S., 46c. **Cuyahoga Falls:** L. M. S., 69c. **Elyria:** First, W. A., 11.50; Second, M. S., 5. **Fairport Harbor:** Ch., 1.15. **Florence:** W. S., 1.15. **Geneva:** W. G., 2.30. **Greenwich:** W. M. S., 1.15. **Kent:** M. S., 9.78. **Lakewood:** W. G., 69c. **Lorain:** First, W. A., 6.90. **Madison:** W. S., 3.17; Y. L., 29c; S. S., 60c. **Mallett Creek:** L. M. S., 1.38. **Mansfield:** First, W. M. S., 75. **Marietta:** Harmar H. M. S., 1. **Newark:** Plymouth, Y. L., for nurse at Humacao, Porto Rico, 7.50; S. S., 92c. **Newton Falls:** W. M. S., 2.30; S. S., 1.15. **North Olmstead:** L. A., 1.33. **No. Ridgeville:** Sr., 62c. **Oberlin:** Second, W. S., 17.25. **Painesville:** W. A., 6.67. **Ravenna:** W. M. S., 4.60. **Rootstown:** L. A. S., 5.75. **Sullivan:** M. S., 2.02. **Springfield:** First, Y. L., for nurse at Humacao Hospital, Porto Rico, 10. **Toledo:** Plymouth, L. M. S., 36c; Second, J. M. C., 1.15; Washington St., Primary S. S., for Pleasant Hill, Tenn., 4.30. **Twinsburg:** M. S., 1.73. **Unionville:** W. M. S., 6.61 (5 of which for nurse at Humacao, Porto Rico). **Wauseon:** L. A., 2.88. **Wellington:** W. A., 3.45. **West Williamsfield:** M. S., 2.07. **Windham:** H. H. S., 2.88. **Youngstown:** Elm. H. & F. M. S., 3.22; Plymouth, 1.37. Total $364.48.

Legacies

Elyria: Lorenzo Clark, 2.979.60, (reserve legacy 1,986.40), 993.20. **Geneva:** E. M. Jaquays, 30.

MICHIGAN—$182.79.

Bay City: Ch., 4.92. **Benton Harbor:** H. S. G., 5. **Charlotte:** Ch., 1.92. **Clinton:** Ch., 22. **Detroit:** Pilgrim Ch., 4; F. A. H., for Tougaloo College, 20. **New Haven:** Ch., 3.15. **Olivet:** Ch., 2.50.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treasurer. **Chelsea:** 7.80. **Detroit:** First, 32.50; North Woodward Avenue, for S. A. Pleasant Hill, 50. **Hudson:** 2. **Litchfield:** 4. **Olivet:** 8. **St. Clair:** Laura Moore, 15. Total $119.30.

INDIANA—$1,028.37.

(Donations 15.00, Legacy 1,013.37)

Fort Wayne: Plymouth Ch., 10. **Kramer:** E. B., 5.

Legacy

Terre Haute: Maria H. Smith, 1,013.37.

WESTERN DISTRICT

ILLINOIS—$1,206.47.

Austin: First Ch., 10. **Carpentersville:**

First Ch., 5.16. **Chicago:** New England Ch., Mrs. J. B. H., 10; South Ch., by W. H. T., 50; University Ch., by "A Friend," 20; M. E., 25; "M. A. H.," 30; Mrs. M. E. S., 50; J. M. S., (New First Ch.), 50. **Kewanee:** F. M. L., 50. **La Grange:** Mrs. G. M. V., 25. **Monroe Center:** Ch, 4.47. **Naperville:** Ch., 42.69. **Ottawa:** First Ch., 12.87; First Ch. additional, by D. McD., 10. **Oak Park:** C. S. P., (First Ch.), 50; Second Ch., by Mr. and Mrs. F. K., 112.50. **Ottawa:** Mrs. E. H. B., 10. **Payson:** L. K. S., 250. **Pecatonica:** E. H., 10. **Plymouth:** Whiteflock Ch., 3. **Rockford:** Mrs. D. M. K., 25. **Wilmette:** Ch., 21.75; Ch., add'l for Tougaloo College, 25. **Winnetka:** Ch., 55.57; Ch., by W. C. B., 25; J. R. M., 25; C. T. T., 25.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer. **Abingdon:** W. S., 2. **Byron:** W. S., 3. **Canton:** W. S., 3. **Chicago:** Bethlehem, W. S., 5; Fellowship W. S., 1.50; New First W. S., 7; Rogers Park, W. S., 8; Warren Ave., W. S., for hospital at Humacao, P. R., 17.30; Washington Park, W. S., 8. **Dover:** W. S., 1. **Elgin:** First W. S., 10. **Evanston:** First W. S., 10. **Geneseo:** W. S., 4. **Jacksonville:** W. S., 10. **Mendon:** 5. **Moline:** First W. S., 5. **Oak Park:** First W. S., 40. **Olive:** S. S., 5. **Ottawa:** S. S., 8.16; W. S., 4. **Pittsfield:** W. S., 1.50. **St Charles:** W. S, 4. **Sterling:** W. S., 2. **Stillman Valley:** W. S. 9. Total $173.46.

IOWA—$464.33.

Ames: Ch., 14; (Frisbie House S. S. Mission), 22c. **Anamosa:** Ch., 9.50. **Burlington:** Ch., 40. **Cedar Falls:** Ch., 10.40; S. S., 8.60. **Charles City:** Ch., 22.50. **Council Bluffs:** First Ch., 18. **Davenport:** Edwards Ch., 7.50; Edwards S. S., 18c; W. J. C., 10. **Doon:** S. S., 15. **Eddyville:** W. M. S., 2. **Eldon:** Ch., 5.50. **Emmetsburg:** Ch., 10.50. **Exira:** Ch., 10. **Farragut:** Ch., 19.25. **Forest City:** Ch., 6. **Fort Dodge:** Ch., 8. **Iowa City:** Ch., 16.25. **Iowa Falls:** Ch., 4.50; S. S., 3.30. **Kingsley:** Ch., 30. **Long Creek:** Ch., 5.50. **Mason City:** Ch., 11. **McGregor:** Ch., 5.07. **Monona:** Ch., 4.18. **Moville:** Ch., 6. **Muscatine:** First Ch., 16.49. **New Hampton:** First Ch., 3; First S. S., 1.50. **Oskaloosa:** Ch., 2. **Oto:** Ch., 6. **Ottumwa:** Plymouth S. S., 4. **Perry:** Ch., 3.75. **Peterson:** Ch., 4.43. **Popejoy:** Ch., 4. **Red Oak:** Ch., 5; W. M. S., 3. **Rockford:** Ch., 2. **Sheldon:** Ch., 15. **Sloan:** Ch., 7.26. **Tabor:** Ch., 3. **Traer:** Ch., 12.80. **Victor:** Ch., 2; C. R., 5. **Washta:** S. S., 1. **Webster City:** Ch., 13.25. **Whiting:** Ch., 15.

Woman's Home Missionary Union of Iowa, through Congregational Conference of Iowa. **Algona:** W. M. S., 1. **Clinton:** 2. **Des Moines:** Plymouth, 5.20. **Earlville:** 5. **Lake View:** 10. **McGregor:** 2.40. **Moville:** 2. **Sioux Rapids:** 2. **Spencer:** 2.30. Total, $31.90.

WISCONSIN—$360.32.

Antigo: Ch., 15.91. **Appleton:** F. J. H., 25. **Bryn Scion:** Ch., 1. **Clinton:** Ch., 2.10. **Darlington:** Ch., 16. **Endeavor:** S. S., 1.66. **Janesville:** Ch., 126. **La Crosse:** Mrs. L. C. C., 50. **Lancaster:** Ch., 7.50. **Mazomanie:** Ch., 1. **Morrisonville:** Ch., 3.50. **Oshkosh:** Plymouth Ch., 3.65. **Port Washington:** Rev. T. A. B., 5. **Ripon:** Miss M. B., 1. **Sparta:** Ch., 6.75. **Wauwatosa:** Ch., 50.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer. **Beloit:** First, 5.50. **Brodhead:** 3.85. **Boscobel:** 2. **Bruce:** 1.40. **Baraboo:** 2.25. **Clinton:** C. F. G. Circle, 3. **Kewaunee:** 50c. **Milwaukee:** Plymouth, Mrs. E. P. S., 10 (5 of which for American Highlanders.) **Whitewater:** 15.75. Total $44.25.

MINNESOTA—$318.79.

Akeley: Ch., 18c. **Alexandria:** Ch., 7.50. **Arco:** Ch., 60c. **Beard:** Ch., 60c. **Big Lake:** Ch., 10c. **Birchdale:** Ch., 1. **Cannon Falls:** First Ch., 85c. **Comfrey:** Ch., 1.20. **Cook:** Ch., 50c. **Custer:** Ch., 20c. **Duluth:** Pilgrim Ch., 14. **Excelsior:** Ch., 1.75. **Faribault:** Ch., 9.80. **Freeborn:** Ch., 1.75. **Glencoe:** Ch., 45c. **Glyndon:** Ch., 55c. **Hopkins:** Ch., 50c. **Lake City:** First Ch., 82c; Swedish Ch., 85c. **Mankato:** First Ch., 1.30. **Minneapolis:** First Ch., 7.50; Bethany Ch., 20c; S. S., 80c; Como Ave. Ch., 1.50; Fifth Ave. Ch., 3.50; Fremont Ave. Ch., 5; Linden Hills Ch., 2; Lowry Hill Ch., 1.60; Minnehaha Ch., 25c; Oak Park Ch., 25c; Park Ave. Ch., 7.77; Pilgrim Ch., 3.30; Plymouth, 41.48; Plymouth Ch., by H. H. L., 25; F. W. L., 10. **Monticello:** Ch, 1.25. **Moorhead:** Ch., 32c. **New Brighton:** Ch., 62c. **New Richland:** Ch., 3.50. **Northfield:** Ch., 25. **Ogema:** Ch., 30c. **Ortonville:** Ch., 1. **Remer:** Ch., 65c. **Robbinsdale:** S. S., 2. **Rochester:** Ch., 3.70. **Rose Creek:** Ch., 25c. **St. Paul:** Atlantic Ch., 75c; Immanuel Ch., 4; Olivet Ch., 5; Pacific, C. E. Soc., 10c; Plymouth Ch., 16.45. **Sauk Center:** Ch., 1.30. **Selma:** Ch., 12.10. **Sherburn:** Ch., 70c; S. S., 35c. **Spring Valley:** Ch., 49c. **Staples:** Ch., 1.05. **Stewart:** Ch., 40c. **Winona:** Ch., 2.50. **Zumbro Falls:** Ch., 20c. Minnesota "Friends," 30.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treasurer. **Benson:** 1.80. **Brainerd:** First, 1.17. **Burchard:** 18c. **Dodge Center:** 18c. **Duluth:** Pilgrim, 1.62. **Fairmont:** 1.28. **Groveland:** 45c. **Hopkins:** 31c. **Lake City:** First, 26c. **Madison:** 60c. **Mankato:** First, 80c; Miss'y Soc., 24c. **Medford:** 35c. **Minneapolis:** Forest Heights, 5.22; Jr. C. E., 2.50; Linden Hills, Y. W. Soc., 4.14; W. M. Soc., 18c; Lyndale, 1.50; Lynnhurst, 1.33; Park Ave., 1.53; Pilgrim, 88c; Plymouth, 14.93. **Minnewashta:** 31c. **St. Paul:** Immanuel, 1.85; Olivet, 1.80; Pacific, W. S., 60c; University Ave., 32c. **Sleepy Eye:** 60c. **Tyler:** 45c. **Walnut Grove:** 41c. **Waseca:** 1.20. **Zumbrota:** W. M. S., 60c; S. S., 57c. Total, $50.16.

MISSOURI—$172.61.

Florence: J. J., 10. **St. Joseph:** First Ch., 17.20.

Woman's Home Missionary Union of Missouri, Miss Edith M. Norton, Treasurer. **Bonne Terre:** L. M. S., 7.50. **Kansas City:** First, L. M. S., 19.25; Tabernacle L. M. S., 4.20; Westminster, W. H. M. S., 35. **Maplewood:** L. M. S., 2.85. **Neosho:** L. M. S, 3.22. **Old Orchard:** L. M. S., 1.62. **St. Joseph:** L. M. S., 4.59; Y. L. M. S., 63c. **St. Louis:** First L. M. S., 12.04; Hyde Park, L. M. S., 50c; Y. L. M. S., 70c; C. E. Soc., 70c. **Sedalia:** First, L. M. S., 3.22. **Webster Groves:** W. A., 5.60. Total $145.41.

KANSAS—$10.00.

Maple Hill: Mrs. M. J. W. C., 10.

NEBRASKA—$118.45.

Aurora: First S. S., 4.90. **Bingham:** Ch., 8. **Blair:** Ch., 4. **Cowles:** Ch., 10. **Franklin:** Ch., 7. **Genoa:** Ch., 16.50. **Hayes Center:** Ch., 2.25. **Lincoln:** Plymouth Ch., 25. **Monroe:** Ch., 25c. **Omaha:** Plymouth Ch., 12. **Paisley:** Ch., 1.55. **Scott's Bluff:** Ch., 10. **Seneca:** Ch., 4. **York:** Ch., 13.

NORTH DAKOTA—$35.99.

Armstrong: Arickara Ch., 3.74. **Barlow:** Ch., 2.25. **Brantford:** Ch., 3. **Cleveland:** S. S., 3. **Melville:** Ch., 1.

Woman's Home Missionary Union of North Dakota, Mrs. M. M. White, Treasurer. **Alamo:** 1. **Dodge:** First Ch., 1. **Fargo:** Plymouth, 3. **Granville:** 1. **Hillsboro:** 11. **Max:** First Ch., 2; Iota Flats, 1. **Parshall:** 3. Total $23.

SOUTH DAKOTA—$59.69.

Hetland: Ladies' Aid, 2.03. **Redfield:** "A Friend," 10.

Woman's Home Missionary Union of

South Dakota, Mrs. R. B. Holden, Treasurer. **Aberdeen:** W. M. S., 1.51. **Academy:** L. M. S., 1.22. **Alcester:** W. M. S., 77c. **Athol:** W. M. S., 50c. **Belle Fourche:** W. M. S., 87c. **Brentford:** Ch., 30c; Naples Aux., 3.12. **Carthage:** W. M. S., 47c. **Clark:** W. M. S., 1.65. **Deadwood:** W. M. S., 82c. **De Smet:** L. A. S., 60c. **Erwin:** W. M. S., 75c. **Ft. Pierre:** 60c. **Gann Valley:** 29c. **Gothland:** Ch., 1.14. **Hudson:** S. S., 60c. **Huron:** W. M. S., 2.10; S. S., 3.43. **Ipswich:** L. A., 1.50. **Lake Preston:** 1.80. **Loomis:** W. M. S., 78c. **McLaughlin:** W. M. S., 60c. **Meckling:** Ch., 21c. **Milbank:** W. M. S., 90c. **Mitchell:** W. M. S., 2.16. **Newell:** S. S., 1.20. **Oahe:** W. M. S., 60c. **Pierre:** W. M. S., 1.50. **Redfield:** W. M. S., 2.10. **Ree Heights:** W. M. S., 2.93. **Santee:** W. M. S., 95c. **Sioux Falls:** W. M. S., 3.42. **Valley Springs:** W. M. S., 78c. **Vermillion:** W. M. S., 2.64. **Watertown:** W. M. S., 2.85 Total $47.66.

COLORADO—$41.08.

Colorado Springs: First Ch., 33. **Crested Butte:** Union S. S., 3.08. **Denver:** City Park S. S., 5.

OKLAHOMA—$34.02.

Anadarko: St. Peters Ch., 1. **Beulah:** S. S., (Altona), 1.20. **Chickasha:** S. S., 1. **Childsville:** 2.12. **Drummond:** Ch., 1. **Guthrie:** Warren Ch., 1.25. **Hillsdale:** Ch., 6. **Jennings:** Ch., 3.50. **Lawton:** Beecher Memorial Ch., 2; S. S., 30c. **New Alla:** 2.75. **Oklahoma City:** Pilgrim Ch., 6.50. **Perkins:** Ch., 4. **Pleasant Home:** Ch., 1.40.

PACIFIC DISTRICT.

CALIFORNIA (Northern)—$430.59.

Adin: Ch., 2.38. **Alturas:** Ch., 1.35. **Berkeley:** First Ch., 64.80; Park Ch., 5.40. **Bowles:** Ch., 1.35. **Ceres:** Ch., 6.39; S. S., 3.91. **Cloverdale:** Ch., 4.32. **Ferndale:** Ch., 3.61. **Grass Valley:** Ch., 2.97. **Lodi:** Ch., 18.47; S. S., 1.73. **Martinez:** Ch., 3.71. **Niles:** Ch., 4.05. **Oakland:** First Ch., 120; Pilgrim Ch., 3.04. **Oroville:** Ch., 34. **Pacific Grove:** Ch., 14.85. **Palo Alto:** Ch., 2.70. **Paradise:** Ch., 1.36. **Petaluma:** Ch., 9.46; S. S., 1.62. **Pittsburg:** Ch., 1.23. **Redwood City:** Ch., 13.50; L. P. B., 10. **Rio Vista:** Ch., 1.35. **Sacramento:** Ch., 2.40. **San Francisco:** Italian & Spanish Chs., 1.08; H. H. W., 5. **San Jose:** W. E. H., for Oriental Missions, 50. **San Juan:** Ch., 43c. **San Rafael:** Ch., 85c. **Santa Rosa:** First Ch., 2.66. **Saratoga:** C. D. B., for Oriental Missions, 25. **Sunnyvale:** Ch., 5.13. **Tipton:** Ch., 49c.

CALIFORNIA (Southern)—$2,557.72.

(Donations 807.72, Legacy 1,750.00)

Bakersfield: First Ch., 15. **Chula Vista:** Ch., 4.19. **Claremont:** Ch., 42.97. **Escondido:** Ch., 5.37. **Graham:** Ch., 36c. **Hawthorne:** Ch., 1.20. **Long Beach:** Ch., 23.40. S. S., 11. **Los Angeles:** First Ch., 100; First S. S., for Albuquerque, 10.98; First W. M. S., 30.52; Bethany Ch., 1.92; East Ch., 3.70; Messiah Ch., 24; Olivet Ch., 2.04; Pilgrim Ch., 10. **Maricopa:** Ch., 2.75. **National City:** Ch., 2.05. **Ontario:** Ch., 4.80. **Pasadena:** First Ch., 24.05; Lake Ave. Ch., 12; Pilgrim Ch., 8.56. **Paso Robles:** Ch., 1.32. **Pomona:** Ch., 17.30. **Redlands:** Ch., 54. **Redondo Beach:** Ch., 1.20. **Riverside:** Ch., 30. **Rincon:** Ch., 4. **Rosedale:** Ch., 30c. **San Bernardino:** First Ch., 2.38. **San Diego:** First Ch., 181.57; La Jolla Ch., 9. **San Jacinto:** Ch., 89c. **Santa Ana:** Ch., 30. **Santa Barbara:** Ch., 9.90.

Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treas. **Bakersfield:** Pilgrim, 3.50. **Compton:** 1. **Los Angeles:** First, for Albuquerque, New Mexico, 19.02; Mt. Hollywood, 3.20; Pico Heights, 2; Vernon, 4. **Ontario:** 4.60. **Pasadena:** First, W. S., 50; Bible School, 7.28 for Albuquerque, N. M. **Pomona:** 12.40. **Riverside:** 4. **San Bernardino:** 1.50. **San Diego:** La Jolla, 1.50. **Santa Ana:** 6. **Whittier:** 5. Total, $125.00.

Legacies

Escondido: Joseph Avery Bent, 83.33. **Redlands:** Charles M. Baxter, 1,666.67.

OREGON—$192.97.

Hillside: Ch., 16. **Ontario:** Ch., 2. **Portland:** First Ch., by Mrs. A. L. C., 10; by A. H. H., 25; Laurelwood Ch., 4; Highland Ch., 5.26; S. A. B., 10.

Woman's Home Missionary Union of Oregon, by Mrs. Lillian Murdock, Treasurer. **Forest Grove:** 25. **Hillsboro:** 5.03. **Hubbard:** 6. **Ione:** 4.05. **Oregon City:** 3.09. **Oswego:** 55c. **Portland:** First, W. M. S., 15; Mrs. U., 10; Highland, 15; Laurelwood, 1.25; Pilgrim, 10; Sunnyside, 2.67; University Park, 90c; Waverly Heights, 6.17. **Scaffoose:** 11. **The Dalles:** 5. Total, $120.71.

WASHINGTON—$215.46.

Ashtanum: Ch., 34c. **Bellingham:** Ch., 3.60. **Clear Lake:** Ch., 3. **Colville:** Ch., 41c. **Eagle Harbor:** Ch., 1.50. **Everett:** Ch., 5. **Lakeside:** Ch., 1.30. **Lowell:** Ch., 7. **Richmond Beach:** Ch., 60c. **Seattle:** Columbia, Ch., 5; Fairmount, Ch., 6; Green Lake, Ch., 5; Plymouth, Ch., 85. **South Bend:** Ch., 6. **Spokane:** Corbin Park, Ch., 6.75; Westminster Ch., 4. **Steilacoom:** Ch., 58c. **Trent:** Ch., 1.58. **Springdale:** Ch., 70c. **Suquamish:** Ch., 50c. **Walla Walla:** First Ch., 45.

Woman's Home Mizssionary Union of Washington, Mrs. J. H. Matthews, Treasurer. **Cheney:** 1.87. **Seattle:** Plymouth, 11.25. **Spokane:** Westminster, 6.25. **Tacoma:** First, 6.25. **Washougal:** 98c. Total $26.60.

IDAHO—$12.50.

Challis: Ch., 50c. **Mountain Home:** Ch., 2. **Pocatello:** Ch., 5. **Rockland:** Ch., 2. **Yale:** German Ch., 3.

THE SOUTH, &c.

NORTH CAROLINA—$5.00.

Middle District: Sunday School Convention, 5.

GEORGIA—$2.00.

Marietta: Home Mission Society, 2.

ALABAMA—$10.18.

Montgomery: First Ch., 8.41; S. S., 1.77.

LOUISIANA—$19.00.

New Orleans: Churches, 19.

TEXAS—$7.70.

Houston: First Ch., 4.20; Pilgrim Ch., 1. **Paris:** African Ch., 1.50. **Stelltown:** New Hope Ch., 1.

FLORIDA—$11.00.

Ocala: H. A. W., 5.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treasurer. **West Palm Beach:** C. E. Soc., for West Tampa, Fla., 6.

Summary of Receipts for August, 1918.

Donations	$13,274.16
Legacies	4,815.85
Total	$18,090.01

Summary of Receipts Eleven Months

From Oct. 1, 1917, to Aug. 31, 1918.

Donations	$191,858.12
Legacies	49,665.94
Total	$241,524.06

Endowment Funds

St. Albans, Vt., Hannah L. Morton, The Hannah M. Morton Fund, additional, $2,000.00.

Boston, Mass., Estate of Benjamin F. Dewing, The Dewing Fund, additional, $1,980.00.

Congregational Education Society

S. F. Wilkins, *Assistant Treasurer* - 14 Beacon Street. Boston. Mass.

Receipts, July, 1918

ARIZONA—$6.71.

Prescott: S. S., 3. **Tempe:** 1st Ch. & W. S., 1.31. **Tombstone:** 1st, 2.40.

CALIFORNIA (Northern)—$149.95.

Alturas: 66c. **Benicia:** S. S., 2. **Berkeley:** 1st Ch. & S. S., 24.50; North, 4.45; Bethany, 52c. **Bowles:** 33c. **Cloverdale:** 2.69. **Ferndale:** 87c. **Fresno:** 1st, 1.46. **Grass Valley:** Ch. & S. S., 1.26. **Guerneville:** 98c. **Kenwood:** 36c. **Lockeford:** 79c. **Loomis:** 85c. **Martinez:** Ch. & S. S., 10.03. **Niles:** 1.96. **Oakland:** Pilgrim, 1.05; Fruitvale Aux., 86c; Ward Mem'l S. S., 2.50; Plymouth, 13.20; Jap., 26c; Boulevard S. S., 50c; Olivet, 22c. **Oroville:** 13.50. **Palermo:** 95c. **Palo Alto:** 1.82. **Paradise:** 32c. **Petaluma:** Ch. & S. S., 3.55. **Pittsburg:** 37c. **Redwood City:** 3.25. **Rio Vista:** 33c. **Ripon:** Ch. & S. S., 38c. **San Francisco** First, 6.60; Ocean View, 38c; Richmond S. S., 2; Italian, 13c; Spanish, 13c. **San Jose:** 23.27. **San Juan:** 11c. **San Rafael:** S. S., 20c. **Santa Cruz:** 81c. **Santa Rosa:** 1st Ch. & S. S., 7.25. **Sebastapol:** 33c. **Soquel:** 78c. **Stockton:** S. S., 2.80. **Suisun:** 2.44. **Sunol Glen:** 1.23. **Tipton:** Ch. & S. S., 50c. **Tulare:** S. S., 2. **Woodland:** 22c. **Woodside:** S. S., 1.

CALIFORNIA (Southern)..—$20.71.

Chula Vista: 62c. **Claremont:** 3.32. **Graham:** 15c. **Hawthorne:** 8c. **Hollywood:** 1.75. **La Mesa:** Central, 50c. **Long Beach:** 1. **Los Angeles:** First, 1.47; East, 12c; West End, 3c; Plymouth, 96c; Bethany, 16c; Grace, 10c. **Manhattan:** 5c. **Mission Hills:** 1.50. **Moreno:** 15c. **National City:** 21c. **Oil Center:** 30c. **Ontario:** 40c. **Pasedena:** First, 1.50; Pilgrim, 23c; Lake Ave., 85c. **Pomona:** 1. **Powry:** 5c. **Redlands:** 1. **San Bernardino:** 1st, 16c. **San Diego:** 1st, 1.32. **San Jacinto:** 1.07. **Saticoy:** 49c. **Yucaipa:** 17c.

COLORADO—$105.49.

Boulder: 1st, 11.82. **Colorado Springs:** 1st, 22. **Denver:** Tabernacle, 4.50. **Greeley:** Ch. & S. S., 20.22. **Montrose:** 7.90. **Pueblo:** Minnequa, 6.75. **Redvale:** S. S., 80c. **Stratton:** 2.25.

Woman's Home Missionary Union. Boulder: Prim. S. S., 3. **Colorado Springs:** 2nd, 70c. **Cripple Creek:** 35c. **Denver:** First, 3.75; Third, 50c; Plymouth, 8.60; Berkeley, 35c; Englewood, 1.50; Ohio Ave., 1.75. **Eaton:** 1. **Fountain:** 1. **Montrose:** 1.75. **Pueblo:** 1.50; Pilgrim, 1.75. **Steamboat:** 1.75.

CONNECTICUT—$513.89.

Berlin: 2nd, 23.85. **Bloomfield:** 1st, 3.36. **Bridgeport:** United, 51; Olivet, 20. **Colchester:** Ch. & S. S., 29.96. **Cromwell:** First, 3.91. **East Haven:** 9.50. **Hartford:** Asylum Hill, 50. **Jewett City:** 2nd 9.75. **Manchester:** 2nd, 35.29. **Milford:** Plym., 6.98. **New Haven:** Ch. of the Redeemer, 21.20; Westville, 4.33. **North Haven:** 32. **New London:** 1st, 15.30; S. S., 34.54. **Norwich:** 2nd, 1.06. **Old Saybrook:** 1st, 8.20. **Salisbury:** Ch. of Christ, 4.09. **Shelton:** 4. **Simsbury:** 1st, 8.81. **South Manchester:** 13.50. **South Windsor:** 4.70. **Suffield:** 1st, 15. **Willimantic:** 16. **Windsor:** 11.44. **Woodstock:** 1st, 16.12.

Woman's Home Missionary Union. Berlin: 10. **Farmington:** 5. **Portland:** 5. **Shelton:** 5. . **South Coventry:** 5. **South Glastonbury** 5. **Waterbury:** 15. **Watertown:** 10.

DISTRICT OF COLUMBIA—$57.11.

Washington: First, 48.50; Ingram Mem'l, 8.61.

FLORIDA—$19.53.

Lake Helen: 7.53. **St. Petersburg:** 12.

GEORGIA—$3.41.

Atlanta: Central, 3.41.

IDAHO—$22.15.

Bruneau: 2. **Challis:** 5. **Hope:** 6.15. **Pocatello:** 6. **Rockland:** 1. **Yale:** German, 2.

ILLINOIS—$692.36.

Argo: S. S., 74c. **Atkinson:** S. S., 4.34. **Belvedere:** S. S., 1.65. **Big Rock:** 2. **Champaign:** First Ch. & S. S., 15. **Chicago:** Beth. Evang. Free S. S., 1.50; Fourth, Courtland St. S. S., 59c; Madison Ave. S. S., 1.50; Millard Ave., 5; New England, S. S., 5.61; New First, 7.53; Ravenswood, S. S., 10.92; Windsor Park, 13; Zion Nor. Evang., S. S., 1.25. **Cobden:** Union, S. S., 1.50. **Crete:** S. S., 2.60. **Crystal Lake:** S. S., 2.70. **Dalzell:** S. S., 90c. **Downers Grove:** 25. **Elgin:** First, 30. **Emington:** S. S., 4.50. **Evanston:** 1st, 163.10. **Freeport:** S. S., 1. **Gridley:** S. S., 6. **Griggsville:** S. S. & Ch., 4.63. **Harvey:** S. S., 1.50. **Huntley:** S. S., 6.20. **La Grange:** 1st, 50. **Lisle:** S. S., 1.40. **Lockport:** S. S., 3.42. **Lombard:** S. S., 7.31. **Lyndon:** S. S., 1.18. **Malta:** 1. **Marseilles:** Ch. & S. S., 4. **Melvin:** "Friend," 1. **Moline:** 1st, S. S., 20.50; 2nd, 8.91; Union S. S., 2. **Monroe Center:** Union S. S., 1.64. **Chicago:** Monte Clare S. S., 7. **Morris:** S. S., 1.75. **Oak Lawn:** S. S., 3.50. **Oak Park:** 4th S. S., 3.33. **Odell:** Ch. & S. S., 7.10. **Onargo:** S. S., 2. **Paxton:** Ch. & S. S., 4.30. **Payson:** 15.86. **Providence:** S. S., 3.14. **Quincy:** Christ S. S., 1.25. **Rio:** 2.69. **Stillman Valley:** S. S., 3.85. **Thawville:** S. S., 3.08. **Tonica:** S. S., 4. **Waukegan:** S. S., 3. **Winnetka:** 26.46. **Wythe:** S. S., 3.60. **Yorkville:** S. S., 4.87.

Woman's Home Missionary Union. Atkinson: W. S., 50c. **Big Woods:** S. S., 50c. **Bloomington:** W. S., 1.84. **Bowen:** W. S., 50c. **Byron:** W. S., 10. **Chicago:** Community W. S., 50c; Englewood North, W. S., 1; Fourth, W. S., 50c; New First W. S., 3.09; Park Manor, W. S., 1; Pilgrim, W. S., 2; University, W. S., 3; Warren Av. Mission Study Class, 1; Waveland Ave., W. S., 1. **DeKalb:** W. S., 50c. **Dundee:** W. S., 9. **East Moline:** Plymouth, W. S., 50c. **Evanston:** W. S., 66.50. **Galva:** W. S., 1.50. **Granville:** W. S., 50c. **Jacksonville:** W. S., 10.50. **Kewanee:** W. S., 1. **Lacon:** S. S., 3. **Lombard:** W. S., 2. **Mendon:** W. S., 1.50. **Oak Park:** 1st Y. W. S., 5; 3rd W. S., 4. **Odell:** C. E., 1. **Payson:** S. S., 50c. **Peoria:** Union W. S., 3. **Peru:** W. S., 50c. **Prophetstown:** W. S., 2. **Roseville:** W. S., 5. **Seward:** W. S. & S. S., 4.61. **Shabbona:** W. S., 73c. **Thawville:** W. S., 50c. **Waukegan:** W. S., 1. **Wayne:** W. S., 1. **Chicago:** Wellington Ave., W. S., 3. **Wyanet:** W. S., 1. **Yorkville:** W. S. & S. S., 8.19.

INDIANA—$19.63.

Fairmount: 1st, 2.11. **Highlands:** 2.10. **Indianapolis:** 1st, 2.54. **Marion Temple:** 2.80. **Terre Haute:** 1st, 7.35; Plym., 2.73..

IOWA—$112.92.

Algona: 2. **Aurelia:** S. S., 2.35. **Belle Plains:** S. S., 6.40. **Blairsburg:** 2. **Chester:** S. S., 1.85. **Clinton:** 4.48. **Des Moines:** Greenwood S. S., 50c. **Dinsdale:** 4. **Galt:** S. S., 3. **Glenwood:** 8. **Green Island:** S. S., 87c. **Grinnell:** 27.40. **Jackson:** Friend, 3. **Lewis:** S. S., 1. **McGregor:** S. S., 3.90. **Meriden:** 10. **Monticello:** 5. **Salem:** 1st, 80c. **Spencer:** 3.55. **Tabor:** S. S., 12. **Victor:** 1.

Womans' Home Missionary Union. Green Mountain: 4.37. **Grinnell:** 5.45.

KANSAS—$152.62.

Churches & S. S., 76.50. **Chase:** 1st S. S., 2. **Fairview:** 8. **Manhattan:** 4. **Onago:** S. S., 2.31. **Salina:** Plym. S. S., 4.

Woman's Home Missionary Union. Alma: W. S. & S. S., 4.58. **Chapman:** S. S., 2.45. **Emporia:** 1st, 10. **Kansas City:** 1st, 2. **Kirwin:** 1. **Lawrence:** Plym., 6.25. **Leona:** S. S., 1. **Manhattan:** 1st, 4. **Mt. Hope:** S. S., 1. **Parsons:** 1. **Rosedale:** 1st & S. S., 2.65. **Tonganoxie:** 6.50. **Wichita:** Fairmont, Ch. & S. S., 7.38; Fellowship, W. S. & S. S., 5; College Hill, 1.

LOUISIANA—$2.00.

New Orleans: Central S. S., 2.

MAINE—$84.79.

Aroostook "Ass.," 10. **Auburn:** 6th St., 56c. **Bangor:** Hammond, 8.83. **Brewer:** 1st Ch. & S. S., 6.51. **Farmington:** 1st, 5. **Lewiston:** Pine St., 8. **Minot Center:** 6. **North Yarmouth:** 4. **Skowhegm:** Island Ave., 10. **Standish:** Y. P. S. C. E., 2. **Woodfords:** Ch. & S. S., 8.89. **Yarmouth:** 1st, 15.

MASSACHUSETTS—$831.09.

Ashburnham: 1st, 3.73. **Ashfield:** 1st, 13. **Beverly:** Dane St., 24.75. **Boston:** Friend, 5; Friend, 7.50; Dorchester, 2nd, 16.37; Roxbury, Eliot, 6.03; Jamaica Plain, Boylston, 2.50; East, Baker, 1.10. **Boxford:** 2nd, 1.50. **Braintree:** 1st, 5.20. **Brockton:** 1st Parish, 25. **Cambridge:** Pilgrim, 9.56. **Chelsea:** 1st, 15.07. **Chelsea:** Central, 13.27. **Chicopee:** 1st Ch. & S. S., 9. **Chicopee Falls:** 2nd, 6.11. **Danvers:** Maple St., 30. **Deerfield:** South, 10. **Easthampton:** Payson, 15. **Everett:** Mystic Side, 8.42. **Fall River:** Central, 39. **Foxboro:** Bethany, 7.18. **Grenby:** Ch. of Christ, 3.20. **Greenfield:** 2nd, 15. **Hadley:** 1st, 1. **Harvard:** Evang'l., 4. **Haverhill:** Centre, 10.26; Riverside Mem'l., 3. **Holyoke:** 2nd, 56.25. **Leominster:** North, 3.63. **Longmeadow:** First Ch. of Christ, 13. **Lowell:** Highlands, 5. **Mansefild:** Orth., 7.85. **Medford:** Mystic, 10.65. **Medford:** West, 19.52. **Medway:** West, 3.58. **Merrimac:** 1st, 2.61. **Milton:** 1st, 4.82. **Natick:** 1st, 11; South, John Eliot, 2.18. **New Bedford:** North, 14.93. **New Braintree:** S. S., 5. **Newburyport:** Central, 16.50. **Newtonville:** Central, 42.50. **Northampton:** Edwards, 20.20; Florence, 7.50. **Northborough:** Evang., 13.20. **Peabody:** South, 20.89. **Quincy:** Bethany, 6.84. **Rockland:** Ch. & S. S., 7.15. **Salem:** South, 1.17. **Somerville:** 1st S. S., 1.60. **Townsend:** 6.42. **Upton:** 1st, 1.78. **Walpole:** S. S., 4. **Warren:** 2.27. **Wellesley:** 37.57. **Westfield:** Friend, 25. **Westhampton:** 25. **Whitman:** 9.64. **Winchester:** 1st, 56.37. **Worcester:** Union, 8.72; Piedmont, 46.

MICHIGAN—$125.07.

Almont: S. S., 1.50. **Alpena:** 6. **Benzonia:** 21. **Charlevoix:** 68c. **Cooper:** 50c. **Kalamazoo:** 24. **Lansing** Pilg., 2.66. **Manistee:** S. S., 6. **Memphis:** 76c. **New Baltimine:** 1. **Romeo:** 1.32. **St. Clair:** 12.

Woman's Home Missionary Union. Ann Arbor: 1.65. **Owasso:** 1st, W. S. & S. S., 46.

MINNESOTA—$153.75.

Benson: 34c. **Brainerd:** 1st, 1.30. **Burchard:** 20c. **Dodge Center:** 20c. **Duluth:** Pilg., 1.80. **Fairmount:** 1.42. **Groveland:** 50c. **Hawley:** 18c. **Hopkins:** 36c. **Lake City:** 29c. **Mankato:** 1st, 88c; Swedish, 12c. **Marietta:** 12c. **Medford:** 38c. **Minneapolis:** Park Ave., 1.71; Pilgrim, 98c; Plymouth, 16.57; Bethany, 14c; Forest Heights, 5.80. 38th St., 2; Linden Hills, 85c; Lynnhurst, 1.48. **Minnewashta:** 36c. **Northfield:** Friend, 5. **St. Paul:** Olivet, 2; Univ. Ave., 35c; Im'l., 2.05. **Sandstone:** 1st, 8c. **Sherburn:** 10c. **Tyler:** 50c. **Walnut Grove:** 46c. **Waseca:** 15c. **Winona:** 1st S. S., 28.94. **Winthrop:** S. S., 2.

Woman's Home Missionary Union. Aldrich: 25c. **Argyle:** 1.17. **Big Lake:** 38c. **Border:** 33c. **Dugdale:** 50c. **Dutchie:** 50c. **Elk River:** 79c. **Excelsior:** S. S., 1.70. **Fergus Falls:** 68c. **Glencoe:** 64c. **Graceton:** 45c. **Groveland:** W. S., 64c. **Hancock:** W. S. & S. S., 66c. **Lake City:** First, 50c. **Mantorville:** 85c. **Marietta:** 75c. **Minneapolis:** 1st, 3.83; Plym., 21.16; Park Ave., 2.22; Pilgrim, 1.07; Vine, 89c; Como Ave., 1.66; Fifth Ave., 5.10; Bethany, 25c; Lowry Hill, 50c; Linden Hills, W. S., 1.23. **Montevideo:** 2.04. **Moorhead:** W. S. & S. S., 2.21. **Morris:** 1.05. **New York Mills:** 26c. **Plainview:** 38c. **St. Paul:** St. Anthony Park, 5.10; Olivet, 2.55. **Silver Lake:** 1.83. **Spring Valley:** 1.86. **Stewartville:** 85c. **Ulen:** 28c. **Wadena:** 1.34. **Worthington:** 5.69.

MISSOURI—$15.00.

Kansas City: Friend, 5. **Meadville:** 10.

MONTANA—$75.88.

Abarokee: 6.06. **Ballantine:** 3.75. **Billings:** Ch. & S. S., 53c; Hillcrest, 75c. **Broadview:** S. S., 5.34. **Columbus:** S. S., 4. **Geyser:** Ch. & S. S., 65c. **Great Falls:** 3.30. **Hardin:** S. S., 60c. **Laurel:** S. S., 2.16. **Livingston:** Ch. & S. S., 30.88. **Martinsdale:** 19c. **Melstone:** S. S., 2. **Musselshell:** S. S., 2. **Ringling:** S. S., 2. **Roundup:** S. S., 4.40. **Sidney:** S. S., 4.06. **Westmore:** S. S., 1.06. **Wibaux:** S. S., 2.15.

NEBRASKA—$44.90.

"Friend," 15. **Blair:** 1. **Farnam:** 1. **Genoa:** 4.12. **Hayes:** 56c. **Indianola:** 3.96. **Lincoln:** Vine, 2.50. **Monroe:** 6c. **Neligh:** 5. **Newcastle:** 50c. **Riverton:** S. S., 76c. **Shickley:** 2. **Trenton:** 32c. **Willowdale:** East, 37c. **York:** 7.75.

NEW HAMPSHIRE—$182.44.

Amherst: 1.85. **Candia:** 5. **Concord:** 1st, 12.37. **Epping:** "Friends," 6. **Goffstown:** 3.49. **Hampton:** 7.35. **Hurd:** 2. **Keene:** 1st, 16. **Kensington:** 1.20. **Lancaster:** 2.40. **Milford:** 1st, 10.50. **Milton:** 1st, 1.48. **Newfields:** 1.80. **Portsmouth:** North Ch., 110. **Westmoreland Depot:** 1.

NEW JERSEY—$109.80.

Bound Brook: 20. **Montclair:** 1st, 67; Watchung Ave., 8. **Nutley:** St. Pauls, 10. **River Edge:** 1st, 4.80.

NEW YORK—$258.56.

Binghamton: Plym. S. S., 3. **Buffalo:** Fitch Mem'l., 3. **Jamestown:** Pilg. Mem'l., 81c. **Middletown:** North Street S. S., 10. **Moravia:** 1st, 5. **New York:** Brooklyn, Flatbush, 26.59; Brooklyn, Lewis Ave., 10.50. **Poughkeepsie:** "Friend," 25. **Syracuse:** Plym., 78. **Union Center:** 66c. **Walton:** 1st, 4.83. **Westmoreland:** Ch. & S. S., 2. **Westchester:** White Plains, 12.50; Scarsdale, 3. **Willsboro:** 3.

Woman's Home Missionary Union. Buffalo: 1st S. S., 12.94. **New York:** Brooklyn, Ch. of Evangel S. S., 2; Parkville, L. A., 5; St. Marks L. A., 5. **Maine:** 2. **Phoenix:** W. M., 10. **Richmond Hill:** W. M., 5. **Syracuse:** Geddes W. G., 25. **Wellsville:** S. S., 3.73.

NORTH DAKOTA—$43.30.

Elgin: Ebenezer Ger. Cong'l., 25. **Granville:** S. S., 2. **Harvey:** 1st Ch. & S. S., 12. **Hebron:** 1st S. S., 1.10. **Minot:** 1st S. S., 1.20. **Tappen:** 2.

OHIO—$260.69.

Akron: 1st, 10.50; Brotherhood, 20.57; **Atwater:** 4.50. **Chardon:** 1.75. **Cleveland:** Euclid Ave., 70; First, 6.48; Highland S. S., 11.65; Hough Ave., C. & S. S., 13.75; Park, 5. **Columbus:** First, 15; Plym., 12. **Florence:** 1.80. **Hartford:** Groton, S. S., 50c. **Lodi:** S. S., 3.85. **Nelton:** S. S., 3.08. **Oberlin:** "Friend," 10. **Point Place:** S. S., 3.20. **Richmond:** 1st, 1.25. **Toledo:** Wash. St., 5.19. **West Williamsfield:** S. S., 4.75. **Youngstown:** Plym. S. S., 22.25.

Woman's Home Missionary Union, Akron: 1st S. S., 7.60. **Burton:** W. S., 55c. **Cleveland:** 1st, W. S., 3.52; Hough Ave., W. S., 12.04.; Park, W. S., 2.06. **Conneaut:** W. H. M. S., 1.27. **Geneva:** W. G., 1.65. **North Ridgeville:** S. S., 1.10. **Tallmadge:** W. H. M. S., 1.32. **Wayland:** W. S. & S. S., 69c. **Wayne:** W. S., 3c. **Windham:** H. H. S., 69c. **Youngstown:** Plym. L. M. S., 1.10.

OREGON—$2.43.

Forest Grove: Highland, 2.43.

PENNSYLVANIA—$50.50.

Meadville: Park Av., 12.50.

Woman's Home Missionary Union, Germantown: 1st W. S., 10. **Scranton:** Plym. W. S., 25; Puritan W. S., 3.

RHODE ISLAND—$156.27.

Pawtucket: 75; Park Place, 35. **Peace Dale:** 40.62. **Providence:** Free Evan'l., 1.77. **Tiverton:** Amicable, 3.88.

SOUTH DAKOTA—$8.24.

Aberdeen: 1.89. **Gregory:** 1.05. **Henry:** 1.52. **Lake Henry:** 3.78.

TENNESSEE—$4.00.

East Lake: Union, 1. **Grand View:** S. S., 3.

TEXAS—$3.12.

Fort Worth: 1st, S. S., 3.12.

UTAH—$6.00.

Park City: 6.

VERMONT—$87.55.

Barton: 3.55. **Bennington:** 2nd, school, 6.76; North, 4.60. **Bethel:** C. E. S., 3. **Cabot:** Ch. & S. S., 8. **Chelsea:** 2.47. **Colchester:** 1. **Craftsbury:** North, 5. **Dorset:** 6.37. **Hartland:** 8. **Marshfield:** Ch. & S. S., 1. **Putney:** Ch. & S. S., 5.20. **Springfield:** 1st, 27. **Warren:** 2.60. **Westminster:** West, 3.

WASHINGTON—$47.69.

Bellingham: 1.03. **Black Diamond:** 3. **Clear Lake:** S. S., 3. **Colville:** 10c. **Cusick:** Ch. & S. S., 1.50. **Eagle Harbor:** 1.50. **Everett:** 1st, 15. **Kennewick:** 6.06. **Lowell:** 2. **Pinehurst:** S. S., 25c. **Seattle:** Green Lake, 5; Fairmount, 1.40. **Spokane:** Westminster S. S., 1. **Springdale:** 20. **Steilacoom:** S. S., 59c. **Sunnyside:** 6.06.

WEST VIRGINIA—$1.10.

Ceredo: 1.10.

WYOMING—$4.00.

Sheridan: 4.

Grand total—$4434.65.

Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for May and June, 1918

(Continued from September number)

VERMONT—$197.96.

Bakersfield: 2.50. **Barre:** 3. **Barton:** 5. **Bennington:** 3.13; Second, 7.25. **Berkshire:** First, 2. **Brandon:** 5. **Brattleboro:** Center, 10.36. **Burlington:** College St., 5; First, 20. **Cabot:** 2. **Charleston:** 1.50. **Colchester:** 25c. **Craftsbury:** 4.50. **E. Dorset:** 1. **Fair Haven:** 2. **Ferrisburg:** 2.05. **Jericho Center:** First, 4.94. **Middlebury:** First, 3. **Milton:** 3. **Newbury:** First, 3; Wells River, 9.50. **New Haven:** 1.50. **Pittsford:** 3.30. **Putney:** 2. **Randolph:** Bethany, 3.70. **Ripton:** 12c. **Rockingham:** 5.49. **Royalton:** 4.15. **Rutland:** 20. **St. Johnsbury:** North, 13; South, 12.02. **South Duxbury:** 2.40. **Townshend:** First, 3. **Troy:** First, 5. **Underhill:** 2. **Waitsfield:** 5.30. **Warren:** United, 80c. **Waterbury:** 4. **Williamstown:** 3. **Woodstock:** 7.20.

VIRGINIA—$2.50.

Vanderwerken: 2.50.

Washington—51.64.

Ancortes: 32c. **Bellingham:** First, 1.13. **Brewster:** 25c. **Cheney:** 26c. **Colfax:** Plymouth, 1. **Olympia:** 54c. **Orchard Prairie:** 38c. **Richmond Beach:** 15c. **Seattle:** Fauntleroy, 36c; First German, 3; Green Lake, 2.50; Keystone, 1.35; Oak Lake, 15c; Plymouth, 27.25; Prospect, 6.32. **Spokane:** Plymouth, 1.40; Westminster, 2. **Sylvan:** 28c. **Tacoma:** First, 1.25. **Trent:** 1.75.

WEST VIRGINIA—$1.13.

Ceredo: 73c. **Huntington:** 40c.

WISCONSIN—$10.36.

Ashland: 3. **Dousman:** Immanuel, 3.88. **Endavor:** Trinity, 3.48.

SUMMARY OF RECEIPTS

April, May and June 1918

Receipts credited to Churches under the apportionment plan...	$ 4,312.69
Other receipts including from Individuals and Interest from Endowment	16,654.19
Total Receipts available for Current Work	$20,966.88
Donations, Conditional Gifts and Legacies received for the permanent Endowment	1,789.50
Total Receipts for 3 months..	$22,756.38

Six months ending June 30, 1918

Receipts credited to Churches under the apportionment plan...	$11,496.91
Other receipts including from Individuals and Interest from Endowment	34,560.79
Total Receipts available for Current Work	$46,057.70
Donations, Conditional Gifts and Legacies received for the permanent Endowment	7 538.97
Total Receipts for 6 months...	$53,596.67